

T H E
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ART. I. *Calvary: or, The Death of Christ. A Poem, in eight Books.* By Richard Cumberland. 4to. p. 291. 10s. 6d. in boards. Dilly. 1792.

THE redemption of man, obtained by the death of Jesus on Calvary, and fully established by the resurrection, appears to be the subject of this poem; the metre Miltonic blank verse. The following summary of the books contains the conduct of the plan.

Book I. *The assembling of the devils.* After a short introduction, Satan in the desert where he formerly tempted Jesus, vents his meditations in a soliloquy, and, irresolute how to proceed, summons the spirits of hell; they obey his call; a debate ensues; the destruction of Christ is resolved on, and Mammon is selected to begin the operation.

Book II. *The last supper.* Mammon, in garb and semblance of a Levite, seduces Iscariot. Christ is brought to view in the midst of his disciples, at his last supper, and points out to them his betrayer in the person of Judas. He now goes forth to Gethsemane.

Book III. *The treason of Judas.* The proposal of Caiaphas is objected to by Nicodemus. The assembly break up; and Satan with his spirits fill their seats. Congratulations to Mammon are interrupted by the appearance of Chemos wounded by the spear of Gabriel in the garden; Satan armed departs to revenge him.

Book IV. *The agony in the garden.* Christ, by the word of power, casts Satan to the ground disabled and in torments. Judas now betrays him with a kiss; he is bound and carried off. Satan by a stormy gust is hurried towards hell, in the midst of despairing lamentation.

Book V. *The condemnation of Christ.*

Book VI. *The crucifixion.* Judas, deceived by Mammon, destroys himself. Mammon convenes the demons in the desert, and informing them of Satan's expulsion from earth, urges

them to flight; they disperse. Christ proceeds to Golgotha; dies.

Book VII. *The descent into hell.* The spirit of Christ is conveyed by the angels into the regions of death. Satan sues to death for destruction; is hurled to the bottom of hell, and bound. Christ obtains the keys of the grave, and releases the souls of the saints.

Book VIII. *The resurrection from the dead.* Christ receives the saints of the first resurrection; they do homage to their Redeemer. He reascends to earth. A paradise arises within the regions of death.

Such is the fable of this poem, if the author's zeal, and the importance of the subject, allow the technical term; but that very licence which has subjected the sacred records to the fictions and embellishments of poetry, forms the apology of the critic.

That the fable have a *beginning* and a *middle*; that the author set out from the fittest moment, big with the past, and pregnant with the future; that he have wound up his knot with propriety, will be readily admitted: whether he have been equally happy or skilful in adding an *end*, may admit of dispute.

The death of Christ, and the subsequent operations of his spirit before the resurrection of his body, were not sufficient to accomplish the *redemption* of mankind. The delivery of the souls from prison, though their bodies were suffered to unite with them, can by no modification of language be construed into complete resurrection; and if it could, never would imply the resurrection of the hero himself: consequently, the author's work remains a fragment.

It would scarcely deserve an answer, if the author should alledge that his readers are christians, and that christians are acquainted with the transactions attendant on the death of their Saviour. What would be our opinion of Homer, if, secure in the general acquaintance of his readers with his hero, he had contented himself with the repulse and slaughter of the Trojans by Achilles, and suppressed the death of Hector?

But Homer, not content with sacrificing Hector to the manes of Patroclus, raises his hero still higher, by making him condescend to the ransom of his body. Had Mr. C. been attentive to the great model of all poetry, he would not only have added the resurrection of Christ to his poem, but he would have expatiated on the energies and comforts immediately subsequent, and followed him to his ascension to heaven.

So much for the plan. The machinery of the redemption, or paradise regained, must be nearly the same with that of paradise lost. The subject indeed, being still more mysterious, nothing less than the sufferings of a God incarnate; supernatural interference is so closely interwoven with every part of it,

it, that the share of mere human agency is reduced to insignificance.

With a steady eye to Milton's characters, the author has, however, suppressed some, and added others of his own. He has omitted, and wisely, in our opinion, any personification of the Father: neither Michael, Uriel, Abdiel, or Raphael, enter his plan; Gabriel alone of angels, has obtained a name. The catalogue of dæmons is more numerous. To the copies of Satan, Moloch, Belial, Beelzebub or Baal, the activity of Mammon and of Chemos have been added; the realm and palace of death appear; a few features are traced of a being called the strong angel, the executioner of Satan.

As far as the hero's actions and words are transcripts from the gospel records, criticism forbears to arraign them. The same is granted to the human characters attendant on his destiny; of which that of Iscariot is the most important. The rest are little discriminated; few traces of the subtle politician or the Sadducean appear in Caiaphas; Nicodemus is only Gamaliel; and Pontius the known mixture of Roman haughtiness and Roman fears.

The speeches of the author's angels and dæmons, appear to us rather parodies on the uncouth and laboured oratory of certain senators, or the loquacious effusions of pulpit-rhetoricians, than the dignified and vigorous language of demi-gods. The long soliloquy of Satan in the desert, improbable in itself, becomes unnatural from the abrupt shortness with which he contents himself to open to the consideration of the convened spirits, concerns of such immense importance to himself and his audience.

Without pretending to decide on the admissibility of allegory, or a mystic sense in epic poetry, we congratulate the author on having assigned a local habitation and a real part to death. Not to have been seduced by the feeble sophistry of Addison and Johnson, quibbling on a name, heedless of the laws of all narration, and insensible to the most sublime image that ever burst from human fancy, proves the discernment with which he, in this instance, penetrated the meaning of his great predecessor. The Sin and Death of Milton are real actors, and have nothing allegorical but their names. The poet unskilfully gave to positive beings, names adopted by theology and common language, to convey notions of mental qualities, ideas of privation. The portress and guardian of the infernal gates are not more allegoric than Force and Labour when they chain Prometheus, or the grim feature which Euripides introduced in his *Alcestris*; not more than the twin-brothers that convey Sarpedon's corpse from the field of battle in Homer; or the dream that visits Agamemnon.

We hesitate not to declare, that the fictions appear to us the most splendid part of this poem: they are not mere episodes; they spring from, they mix with, they accelerate, they finish, as far as they go, the plan. The transformation of Mammon, and the art with which he seduces Judas; the assembly of the dæmons in the hall of the Synedrium; Chemos presenting himself wounded there by the spear of Gabriel; Satan's resolution to revenge him; his overthrow and flight; the introduction of death, and Satan imploring his assistance; the address of death to Jesus, and what follows—are genuine offsprings of a fertile fancy.

But these beauties are more than counterbalanced by unskilful association with inferior materials, and nearly effaced by uninterrupted mediocrity of style and execution: facility every where supplants sublimity, and copiousness nerve; the author no where imagines he can say enough, and the reader's patience must pay the forfeit. Of all this the following specimen, which contains one of the most brilliant passages of the book, will be an evident proof. Satan, with ardent desire of annihilation, prostrates himself before the throne of death. P. 238.

' Scar'd at the hideous crash and all aghast
Death scream'd amain, then wrapt himself in clouds,
And in his dark pavilion trembling fate
Mantled in night. And now the prostrate fiend
Rear'd his terrific head with lightnings scorch'd
And furrow'd deep with scars of livid hue;
Then stood erect and roll'd his blood-shot eyes
To find the ghastly vision of grim death,
Who at the sudden downfall of his fire
Startled, and of his own destruction warn'd,
Had shrunk from sight, and to a misty cloud
Dissolv'd hung lowring o'er his shrouded throne.
When SATAN, whose last hope was now at stake,
Impatient for the interview exclaim'd.

' Where art thou, death? Why hide thyself from him,
Of whom thou art? Come forth, thou grisly king;
And though to suitor of immortal mould
Thy refuge be denied, yet at my call,
Thy father's call, come forth and comfort me,
Thou gaunt anatomy, with one short glimpse
Of those dry bones, in which alone is peace
And that oblivious sleep, for which I sigh.

' He said, and now a deep and hollow groan,
Like roar of distant thunder, shook the hall,
And from before the cloud-envelop'd throne
The adamant pavement burst in twain
With hideous crash self-open'd, and display'd
A subterranean chasm, whose yawning vault,
Deep as the pit of Acheron, forbade
All nearer access to their shado'wy king.

Whereat

Whereat the imprison'd winds, that in its womb
 Were cavern'd, 'gan to heave their yeasty waves
 In bubbling exhalations, till at once
 Their eddy'ing vapors working upwards burst
 From the broad vent enfranchis'd, when, behold!
 The cloud that late around the throne had pour'd
 More than Egyptian darkness, now began
 To lift it's fleecy skirts, till through the mist
 The' imperial phantom gleam'd; monster deform'd,
 Enormous, terrible, from heel to scalp
 One dire anatomy; his giant bones
 Star'd through the shrivell'd skin, that loosely hung
 On his sepulchral carcase; round his brows
 A cypress-wreath tiara-like he wore
 With nightshade and cold hemlock interwin'd;
 Behind him hung his quiver'd store of darts
 Wing'd with the raven's plume; his fatal bow
 Of deadly yew, tall as Goliath's spear,
 Propp'd his unerring arm; about his throne,
 If throne it might be call'd, which was compos'd
 Of human bones, as in a charnel pil'd,
 A hideous group of dire diseases stood,
 Sorrows and pains and agonizing plagues,
 His ghastly satellites, and, ev'n than these
 More terrible, ambition's slaught'ring sons,
 Heroes and conquerors stil'd on earth, but here
 Doom'd to ignoble drudgery, employ'd
 To do his errands in the loathsome vault,
 And tend corruption's never-dying worm,
 To haunt the catacombs and ransack graves,
 Where some late populous city is laid waste
 By the destroying pestilence, or storm'd
 By murdering Rufs or Tartar blood-besmeared
 And furious in the desp'rate breach to plant
 His eagle or his crescent on the piles
 Of mangled multitudes and flout the sky
 With his victorious banners. Now a troop
 Of shrowded ghosts upon a signal given
 By their terrific monarch start to fight,
 Each with a torch funereal in his grasp,
 That o'er the hall diffus'd a dying light,
 Than darkness' self more horrible: the walls
 Of that vast cenotaph, hung round with spears,
 Falchions and pole-axes and plumed helms,
 Shew'd like the arm'ory of some warlike state;
 There every mortal weapon might be seen,
 Each implement of old or new device,
 Which savage nature or inventive art
 Furnish'd to arm the ruffian hand of war
 And deal to man the life-destroying stroke:
 And them betwixt at intervals were plac'd
 The crowned skeletons of mighty kings,
 Cæsars and caliphs and barbarian chiefs,

Monsters, whose swords had made creation shrink
And frightened peace and science from the earth.'

Not to dwell on the poor conceit by which the king of terrors is transformed into a mere effect of his power, can the author persuade himself that all this laboured accumulation of trite images counterbalances the mysterious sublimity of the Miltonic phantom?

————— 'The other shape
If shape it might be call'd that shape had none
Distinguishable in member, joint, or limb,
Or substance might be call'd that shadow seem'd,
For each seem'd either' —————

These horrible glimpses, these struggling words, that shew and hide by turns the shadowy feature, overpower the senses more than the most luxuriant trappings of description.—The poet wants to escape from death, and we with him.

Of these energies, these burning words, that prove the writer to have been present at the scenes which he describes, and draw us after him, the work before us is totally destitute. We remember, because order and plan must be remembered; but memory, unassisted by interest, is only a guide to indifference; and indifference remembers no longer. A large extent of country, without eminence or declivity, invites the traveller to sleep, or bids him look for amusement within himself; and even varied by both, if not contrasted by light and shade, can only cloy.

But if our author cannot be commended for enthusiasm of style, he certainly makes ample amends to some of his readers, by an abundant dose of zeal.—Pulpit-declamation against the mortal and immortal foes of his hero occupy a very considerable part of his work. This, when in its place, we mean not to arraign. '*Sed nunc non erat his locus.*'—It were to be wished the example of Homer, whose own feelings on what he relates never exceed the single exclamation of 'ΝΗΠΙΟΣ,' who no where appears himself, had been better attended to by his followers: even *Paradise Lost* would have acquired additional dignity by such conduct. Not that we should be willing to sacrifice to the observation of this rule, those pathetic digressions with which the blind bard has endeared himself to our memory. We mean the unbecoming epithets, the christian's indignation descending to vulgar passion, which even he has too much indulged, and which have betrayed our author, and no doubt will others who have more religion than poetic fervour, into bigoted effusions and national abuse.

Unconvinced, however, as we are of the author's right to usurp the preacher's office, and persuaded that neither dogma nor moral doctrine, if unaided by other powers, ever can support a poem or a play—we think that Mr. C. has been particularly

ticularly happy in his personal imitations of Milton, and that he has introduced himself to our acquaintance with greater felicity than his hero. Let the following passage serve as a specimen. P. 150.

‘ Musing my pious theme, as fits a bard
Far onward in the wint’ry track of age,
I shun the muses haunts, nor dalliance hold
With fancy by the way, but travel on
My mournful road, a pilgrim grey with years :
One that finds little favor with the world,
Yet thankful for it’s least benevolence
And patient of it’s taunts ; for never yet
Lur’d I the popu’lar ear with gibing tales,
Or sacrific’d the modesty of song,
Harping lewd madrigals at drunken feasts
To make the vulgar sport and win their shout.
Me rather the still voice delights, the praise
Whisper’d, not publish’d by fame’s braying trump :
Be thou my herald, nature ! Let me please
The sacred few, let my remembrance live
Embosom’d by the virtuous and the wise ;
Make me, O heaven ! by those, who love thee, lov’d :
So when the widow’s and the children’s tears
Shall sprinkle the cold dust, in which I sleep
Pomplefs and from a scornful world withdrawn,
The laurel, which it’s malice rent, shall shoot
So water’d into life, and mantling throw
It’s verdant honors o’er my grassy tomb.

‘ Here in mid-way of my unfinish’d course,
Doubtful of future time whilst now I pause
To fetch new breath and trim my waning lamp,
Fountain of life, if I have still ador’d
Thy mercy, and remember’d Thee with awe
Ev’n in my mirth, in the gay prime of youth—
So conscience witnesses, the mental scribe,
That registers my errors, quits me here—
Propitious Pow’r, support me ! and if death,
Near at the farthest, meditates the blow
To cut me short in my prevented task,
Spare me a little, and put by the stroke,
Till I recount his overthrow, and hail
Thy Son victorious rising from the grave.’

The similes and exemplifications disseminated to invigorate or illustrate a situation and action, are not seldom distinguished by energy, novelty, or propriety of application. The following is, in our opinion, the most forcible ; clear, short, sublime :

‘ Pale through the twilight gleam’d his breathless corpse,
And silvery white, as when the moon-beam plays
On the smooth surface of the glassy lake.’

This is a picture finished by one master-stroke ; such is the crucifixion of *Rembrandt*.

Whether deterred by the reproaches cast on Milton, of disdaining to exhibit knowledge inferior to his theme, Mr. C. has been equally parsimonious in the imitation of classic beauties, and the display of classic reading. The exemplification of Scipio and Hannibal at Zama, and another of Æschylus's furies, and their effect on the Athenian females, excepted, we remember none not drawn from Milton, besides the following in the dispersion of the dæmons :

' Some with Melcartus, demi-god of Tyre,
Light short, and in his temple refuge take,
Where arm'd with massy club and lion hide
His huge athletic idol frowning stands!'

These are good verses, and, for their sake, we forgive the impertinent allusion in the mouth of Satan :

' Ah! who will lift me from this iron bed
On which Prometheus-like for ever link'd
And riveted by dire necessity
I'm doom'd to lie'——

Familiarity with dramatic writers, and habits of composing for the stage, might perhaps be assigned as the most obvious reasons for the author's long excursions into prose. The subsequent passage combines more of Milton's harmony of style and imagery, than any other we recollect. P. 143.

' So spake the parting fiend in his last hour
Prophetic, father though he were of lyes :
To him the inferior dæmon answer none
Attempted, but in ghastly silence stood
Gazing with horror on his chieftian's face,
That chang'd all hues by fits, as when the north,
With nitrous vapors charg'd, convulsive shoots
It's fiery darts athwart the trembling pole,
Making heav'n's vault a canopy of blood ;
So o'er the visage of the exorcis'd fiend
Alternate gleams like meteors came and went ;
And ever and anon he beat his breast,
That quick and short with lab'ring pulses heav'd,
One piteous look he upward turn'd, one sigh
From his sad heart he fain had sent to heav'n,
But ere the hopeless messenger could leave
His quiv'ring lips, by sudden impulse seiz'd
He finds himself uplifted from the earth ;
His azure wings, to sooty black now chang'd,
In wide expanse from either shoulder stretch
For flight involuntary : up he springs
Whirl'd in a fiery vortex round and round ;
As when the Libyan wilderness caught up
In sandy pillar by the eddying winds
Moves horrible, the grave of man and beast ;
Him thus ascending the fork'd light'ning smites
With sidelong volley, whilst loud thunders rock
Heav'n's echoing vault, when all at once, behold!

Caught in the stream of an impetuous gust
 High in mid-air, swift on the level wing
 Northward he shoots and like a comet leaves
 Long fiery track behind, speeding his course
 Strait to the realms of chaos and old night,
 Hell-bound and to Tartarean darkness doom'd.'

Hurry of composition alone could draw our author into the following bathos of language, and inconsistency at the same time with the gospel-record and with himself, concerning the place of Judas' suicide. P. 194.

'He said, and stooping, from the pavement took
 The cord there left, and hurling it with scorn
 To the desponding traitor disappear'd:
 Nor did that wretch the fatal gift reject,
 But eager seiz'd the instrument of death,
 And soon within a darksome vault beneath
 The judgment-hall fit solitude he found
 And beam appropriate to his desperate use;
 Whereto appendant he breath'd out his soul,
 Not daring to put up one prayer for peace
 At his dark journey's end; but trembling, wild,
 Confus'd, of reason as of hope bereft,
 With heaving breast and ghastly staring eyes
 There betwixt heav'n and earth, of both renounc'd,
 Hung terrible to sight, a bloated corpse.'

Hurry alone could dictate the following inconsiderate image.

P. 132.

————— 'To arise
 And stand surpass'd his power; in vain he spread
 His feathery vans to raise him in the air;
 About him all the ground with azure plumes
 Beat from his shatter'd pinions was bestrewn.'

Inattention alone could permit the following repetitions of the favourite word *cry*.

P. 54. 'There needs not this, the *meek Redeemer cried*'—

P. 59. 'I am the way, th' inspired Teacher *cried*'—

P. 64. 'Do ye at length believe? the Master *cried*'—

P. 116. '—— Abba! he *cries*'

P. 117. 'Could ye not watch one hour? the *Sufferer cries*'—

P. 129. 'Put up thy sword, rash man, the *Saviour cried*'—

P. 176. '—— Thou say'st it, Jesus *cried*'—

P. 177. 'Thou say'st, *cried* Jesus, that I am a king'—

P. 182. 'Behold! he *cries*, I pour this water forth'—

P. 183. 'Yielding to this tumultuous fury, *cried*'

P. 210. 'Raising his eyes—Father of mercy, *cried*'—

P. 212. 'Ard—Lord! he *cried* with supplicating voice'—

P. 223. 'So were they late expanded, when he *cried*'—

P. 228. 'Behold the *meek* disciple!—Up! he *cries*'—

The harshness and impropriety of the word in *most* of the instances produced, must strike the author equally with the reader.

reader. On many other tokens of inaccuracy and hurry, that debase the language frequently to the lowest prose, the "as though's for if's," the endless "whereto's and thereto's," we forbear to dwell.

Success in epic poetry is obviously attended with the greatest difficulties, because it requires the powers of fancy, of experience and judgment in equal degrees. At the age when fancy blazes, experience has neither acquired, nor judgment sufficiently digested the materials of instruction; and when they have, the powers that add grace to it are on the decline. Hence it is that since the lapse of so many ages the human race has acknowledged but three names whose claim to the epic palm has not been disputed. If after the name of Milton another were to be produced, perhaps that of the German *Klopstock*, author of the *Messiah*, might merit our attention. He began, indeed, young; but the vigour of his life was consecrated to incessant meditation of his design, and his riper years were consumed in giving it the utmost polish: from thence, perhaps, and the subtilization of sentiments arise, its greatest blemishes. Had he contented himself to stand on the broad base of universal feelings, had he less refined language—such is his sublimity of conception, such the fertility of his invention, such the majesty and pathos of his diction, that his work, as it is nearest in extent and metre to the *Iliad*, would perhaps have been next to it in merit. He is unknown to this country, and probably to our author; for what idea can be obtained of his powers from an execrable prose translation, which can scarcely be said to convey the skeleton of his plan? But as a taste for German literature and German poetry is gaining ground amongst us, we presume that the communication of a metrical translation of one or two fragments from a poem on the same subject with that of Mr. C. will not only be highly acceptable to our readers, but act as a hint to some poetic mind, to attempt a translation of the whole.

The first passage selected is taken from the second book of the *Messiah*, and opens with the speech of Satan, who, forced by Jesus to fly from the catacombs near Jerusalem, returns to hell, and in a general assembly of its princes opens his design of destroying the Saviour of man.

————— And thus with thunders arm'd
Went forth his voice: "If you tremendous host
Be still the same who on ethereal plains
That treble day of horror stood, then hear
Triumphant what of my exploits on earth
I shall relate; nor that alone, but hear
The great design against Jehovah's self,
To reassert our long neglected power.
Hell perish first! first let destruction seize

The

The race of being, and himself once more
 Dwell all alone, whose bold creation spreads
 Through chaos, ere we, tame, to him resign
 The rule of mortal man! our willing slave,
 Our prostrate victim, man shall still remain,
 Should God by thousands his Redeemers send,
 Should he himself, Messiah, visit earth!
 But whom against this wrath? who is this foe,
 This corpse-invested Deity, that thus
 The princes ponder as if battle-plans
 Or God-dethroning schemes assail'd their mind?
 Can the Immortal from a mortal lap
 Doom'd to decay, rush forth on us, he knows?
 Far be the thought! Thus he whom Satan fought,
 Acts not. True—here are some, who fled dismay'd
 From earth—of man their tortur'd charnel-house
 Fled dispossess'd. Ye fled! hide, tremblers, hide
 That coward-front! the Gods all hear, ye fled!
 Fled before Jesus, whom too low for me,
 Unworthy e'en of you, you stoop'd to hail
 Son of Eternal God! Learn then to know
 This self-created Lord of Jacob's sons;
 Attend whilst I unfold his vaunting tale,
 And you, exulting hear, synod of Gods!

From time's unfathom'd womb an oracle
 Went forth to Judah's offspring, for of all
 Who hail the sun, that race has dreamt the most:
 Forth from amongst them the dim prophecy
 A Saviour calls, who from surrounding foes
 Delivers them for ever, and their realm
 Above the realms of earth conspicuous rears:
 'Twas this you heard, what time, (and short the date)
 Of this assembly some arriv'd and told
 Of choirs angelic seen on Tabor's brow,
 And hosts celestial, whose unceasing voice
 In bursts of adoration Jesus nam'd:
 Till to the clouds the vocal cedars shook,
 The palm-groves hallelujahs echoed round,
 And Jesus! Jesus! fill'd all Tabor's mount,
 How Gabriel then with supercilious glare,
 And pomp triumphal, from the mountain steep
 To a Judæan maid, and homage paid
 Due to immortals; her with prostrate awe
 Hail'd mother of a king! whose mighty arm
 Should rescue David's realms and Israel's lot
 Render all-glorious—his name Jesus! thus
 The god-born infant greet, the First and Last!
 'Twas this you heard, astonish'd at the tale,

But

But why astonish'd? I myself saw more,
Saw undismay'd much more: attend and judge
How Satan's mind on danger rises, if
It merit danger's name, when on our earth
Some rebel-dreamer dares to assume the God!"

He paus'd and saw a thunder-scar—and droop'd!
But labouring up with pride new-crested, soon
Thus re-assum'd his speech: "On earth then, for
The god-like infant's radiant birth I staid:
Maria from thy lap, thus mus'd my mind,
The hero comes, fleetier than beams of light,
Swifter than thoughts of Gods by anger wing'd,
Heav'n-ward he shoots, and from his height sublime
Bestrides from pole to pole the sea and earth!
His dreadful right poises the sun and moon,
The morning-stars his left! He comes and slays!
Deep-wrapt in tempests summoned from all worlds
He rushes to resistless conquest on!
Satan, ah! fly lest his almighty blast
Whirl'd in red lightnings, thousand globes across
Hurl thee, and with thy atoms strew the space!
Thus, Gods, I mus'd. But he, instead, was pleas'd
Man to appear, a human weeping babe,
Who at life's door bemoan mortality.
A choir of angels sang, 'tis true, his birth;
For sometimes they descend to visit earth,
Our realms, to find now graves and hills of death
Where paradise once wav'd, then weeping, with
Consolatory hymns return to heav'n.
So did they now. Hast'ning they left the babe,
Or, choose between, the Lord of heav'n in dust.
I then assay'd him, and from me he fled,
Fled unpursu'd. So timorous a foe
'To follow, I disdain'd. My high behest
Meanwhile went forth to Herod hierarch,
My king elect, for sacrifice, straight bled
All Bethlem's infant-race: the trickling gore,
The shrieks of massacre, the frantic yells
Of mothers inconsolable, the steam
Of struggling life, mingled with souls, burst up
In columns of expiatory clouds!
Stalks not the shade of Herod there? fell sprite,
Say was it not myself who in thy heart
The thought created, Bethlem's race to slay?
Say, can heav'n's king, so guard his labour'd plasm,
The soul, that not my o'ershadowing pow'r
Brooding infuse its secret influence?
When Herod died, synod of Gods, the boy

Return'd

Return'd from Egypt, and his years of youth
 Maternal fondness and embrace consum'd
 Obscure ; nor flame of youth, nor daring plan
 Mark'd him for glory or for terror form'd.
 Yet in the forest dim, on the lone shore,
 His haunts, he meditated schemes perhaps
 Big with the distant destiny of hell,
 And challenge to renew our vigilance :
 He might. Why not ? had meditation deep
 Him occupied instead of flow'rs and fields
 And prattling babes and hymns to him who form'd
 Of kindred dust him and the humble worm.
 Thus had inaction and inglorious rest
 Consum'd your king, had not the race of man
 Continu'd sacrifice of souls, whom thick
 Athwart heav'n-gates I sent to people hell.
 At length he seem'd to assume more consequence :
 Once as he walk'd fast by the Jordan side
 The glory of God descended from on high
 Magnificent. With these immortal eyes
 Myself beheld it hov'ring o'er the stream !
 No fascination, no aerial trick
 Impos'd. 'Twas that which from the eternal throne
 Through long adoring rows of seraphs moves :
 But why, and whether him to honour, or
 To try our vigilance it issued, I
 Decide not. True, high thunders roar'd amain,
 Thunders mix'd with this voice : This is my Son,
 See the beloved of my heart ! perhaps
 Eloa*, or some other from the throne,
 Exclaim'd it to confound me. God's own voice
 It was not—that at least with other tones
 Burst forth of yore, when on the heav'ns it forc'd
 The Son eternal. There stood also by
 A gloomy prophet, for a hermit roams
 The rocky desert, he stood by and cried :
 Behold the Lamb of God that blots earth's sin !
 O thou from all eternity, O thou
 Before me long, all hail ! O mercies' spring
 From thee descends grace after grace ! The law
 Moses deliver'd, but the Christ of God
 Mercy reveal and truth !—Say, wants this aught
 Of prophecy ? Thus dreamers dreamers chaunt,
 Thus gird their temples with a sacred gloom,
 And we, immortal gods, are much too dull
 To pierce their night of murky mysteries.

* The name given by the poet to the first of angels.

Him, high Messiah, king of heav'n, God's own
 Right thund'ring arm, who, clad in proof, fought us
 From world to world to this our own domain,
 Our foe sublime and awful adversary,
 Him he disguises in a mortal form !
 Nor lacks the upstart aught of self-conceit :
 The prophet dreams of him, he deems the sick
 That slumber, dead, and calls them back to life !
 Yet these are but the seed of greater deeds :
 For all the race he purposes of man
 To free from sin and death : from sin in all
 Implanted, with rebellious contest fierce,
 Opposing God thro' ev'ry germ of soul,
 Untameable by duty ; and from death,
 That at our nod mows down the race entire :
 From these he will free man. You also then
 Spirits whom since creation's day I draw
 Like ocean-waves, or stars, or prostrate hosts
 Celestial—yes, you too he frees from death !
 Slaves, shall we then, with abdicated power,
 Do homage to the man new-deified.
 What not the Thund'rers arm could wrench from us
 Death's tributary shall obtain unarm'd.
 Free, wretch ! thyself, before thou wake the dead !
 For die he shall ! yes, die ! He who my slaves
 With arbitrary nod will disenthral.
 Thee I stretch in the dust, pale and deform'd.
 Then to thy eye, seal'd by eternal night,
 I say : Ah, see ! the dead awake ! Thy ear
 From sound by everlasting deafness barr'd
 My voice shall try : ah hear, the field resounds
 With resurrection ! hear, the dead arise !
 Thy soul, new-winged, perchance, to vanquish here,
 In whirlwinds thus my thund'ring voice shall chase :
 Hasten, conqueror of earth ! Triumphant sprite,
 O hasten ! Thee waits a gorgeous entrance, hell
 Opens her gates inviting ! the abyss
 Shouts ! and in festive choirs the gods approach !
 Or God must now, whilst yet I tarry here
 With him and man, upraise the flying globe
 To heav'n, or I perform the deep-laid plan !
 He dies ! As I, the great preserver, both
 Of Death and Father, shall this glorious being
 Stretch thro' eternity, he dies ! Soon shall
 God see his dust strewn on the road to hell !
 Ye have my plan. Such is Satan's revenge !"
 He ceased, and him against went horror forth
 From Jesus ! pensive yet amid the tombs :

With

With his words final found a flutt'ring leaf,
 And on the leaf a dying worm, before
 The foot dropt of Messiah. Life to him
 The Saviour gave, but with the self same glance
 Horror dispatch'd to Satan. Shadowy rocks
 Behind the stride of the dire messenger
 Hell's princes seem'd, and Satan dark as night.
 Below the throne all solitary, one
 Darksome and joy-bereft, a seraph sat,
 Abdiel Abbadona. He the past,
 The future he in agonies revolv'd.
 Before the gloomy lightning of his eye
 Woe link'd to woe, and shriek pursuing shriek
 Pass'd endless, and eternity was their's :
 His former days now stood before him, when
 Yet innocent, he was bright Abdiel's friend,
 Who on the day of danger a great deed
 Before the eye of God achiev'd, alone
 Unconquer'd he return'd, and with him turn'd
 Then Abbadona, had almost escap'd
 The foes of God : But Satan's fiery rear
 Encircling, the invigorating blast
 Of trumpets, blowing war, the fierce display
 Of demigods abreast, unmann'd his heart,
 And with victorious sway regain'd their mate.
 Ev'n then his friend, with looks of threat'ning love,
 Urg'd him to fly, but him with phantoms drunk
 Of heroism, friendship's persuasive look
 Now mov'd not. Satan he exulting join'd.
 Still this, lamenting, inward he revolv'd.
 But with resistless ardor now, the ways
 Of God, tho' late, to vindicate, arose,
 Yet found not sudden voice. Three times he groan'd,
 As brothers who in gloomy battle slew
 Each other, and expiring, recognize,
 With breast reclin'd on breast, their farewell groan.
 Then thus began : " What opposition fierce
 From this assembly shall burst forth on me,
 Though dreary, I regard not—Speak I shall,
 Lest from above intolerable wrath
 Crush me like Satan ! thy devoted head.
 Satan, I hate thee ! hate in thee myself !
 This being, this immortal spirit, torn
 By thee from my Creator, may my judge
 Demand of thee, for ever ! May the host
 Seduc'd by thee, an universal woe !
 By hell re-echoed and the floods of death,
 Satan, send after thee ! Share have I none,

Relent-

Relentless fiend, in thee ! fell rebel, none
 In thy black plot against Messiah's life !
 Whom hast thou singled out ? Him, whom thy mouth
 Gnashing confest thy dreaded overmatch ?
 Vain thy resistance, if to mortal man
 God has decreed delivery from death !
 And if Messiah chose the human frame,
 Canst thou mistake him, Satan ? or that front
 Clear from the marks his thunder once infix'd ?
 Can he want aid against our impotence ?
 Shall we, who have seduc'd mankind, ah me !
 I too seduc'd them ! we make head against
 Their Saviour ? We plot death against their God ?
 To bar our access to all future hope,
 If not of restoration to our state
 Of former bliss, at least of torments quench'd ?
 Satan, as sure as with redoubled force
 We feel their rage, when thou this prison-house
 Of hell call'st palace or abode of bliss,
 So sure from God and his Messiah thou
 For triumph shalt with foul defeat return !"

Him thus with grim impatience Satan heard,
 And of the rocks that tower'd round the throne
 One grasp'd to hurl against him, but down sank
 With anger all unnerv'd his dreadful right :
 Thrice stamp'd his foot indignant, thrice his eye
 On Abbadona shot tempestuous fire.
 Reply he found not—Abbadona stood
 Unterrified before him, sternly sad.

But Adramelech, foe of God, of man,
 And Satan's rival, thus burst in reply :
 " Let whirlwinds hurl my words, and thunders rend
 Dastard thy ear ! Shalt thou insult the gods,
 Thou, of the dregs of spirits, rear thy crest
 On Satan and on me ? Thy grov'ling thoughts,
 Slave, are thy torments ! Fly this realm of kings !
 And in the abyss head colonies of slaves
 To drag long ling'ring immortality,
 Vile thralls of him, by thee Almighty styl'd.
 But perhaps most to death thy downward mind
 Inclines, and woos annihilation—die !
 Perish, vile worshipper of baffled pow'rs !
 Thou, who in full heav'n did assert the God,
 And fierce oppos'd the tyrant of the stars,
 Future creator of unnumber'd worlds,
 Come, Satan ! come, and to this lower tribe
 Of spirits let us shew our mighty arm
 In feats that on their down-dash'd pride at once

Shall

Shall flash amazement ! Labyrinths of craft
 Inextricable rise—their centre, death !
 From which no outlet him or guide shall save.
 But grant superior luck or wiles from high
 Dismiss him thence, streight shall before our eye
 A fiery gulf devour him as of yore
 Blasted the favourite Job ! Fly, earth ! all-arm'd
 We come to seize thy rebel—arm'd with death !”

Thus he—With universal shout the host
 Applause upsent ! Applause their mighty feet
 Stamp'd round, like rushing rocks, and shook the abyss !
 Unutterable noise from east to west
 Rent the assembly.———

We add from the fourth book the speech of Philo, a pharisee,
 in reply to Kaiphas, who had recounted a vision of Aaron,
 commanding him to destroy Jesus.

——— Philo

Arose : his hollow melancholy eye
 Sparkled, and anger wing'd his flying words :
 “ Kaiphas ! thou tell'st of high celestial dreams,
 As knew'st thou not, that God to sensualists
 Appears not, that with Zadok's secret sons
 No spirit shall commune. Thou fablest, or
 Thou saw'st the vision. God inclin'd so low !
 If that, it proves thy Roman politics
 And barter'd priesthood :—and suppose it this,
 High-priest, then learn how God to punish crimes
 Delusive spirits sent to prophets false.
 Jezabel's thrall, Achab idolater,
 When to destruction doomed, and to appease
 The cry of guiltless blood, forth from the throne
 An angel stept of death, with prophecy
 False to his prophets ! Hark ! the chariot-wheels
 Return with Achab dying, he expires,
 His gore distains the field where Naboth bled,
 There the avenger pours it before God !
 Thy dream, I grant, bids our foe's punishment ;
 Dream hadst thou none save what thy wisdom plann'd ;
 But tremblest thou not at the dreaded name
 Of Death's stern Angel ? He perhaps e'en now
 Weighs at the eternal throne thy forfeit blood !
 Not that I deem the guilty guiltless, thine
 Compar'd with his is but a puny crime !
 Thou but dishonour'st, he means to destroy
 Jehovah's temple. Him, before his birth
 Perdition grasp'd her own ! Perish he shall !
 These eyes shall see death smite him ! From the hill
 Warm with his slaughter shall these trembling hands

Tear the devoted mould and reeking stones,
 And place them by God's altar, monument
 To Israel eternal! Dastard Fear
 That shrinks o'eraw'd from fluctuating crouds!
 Pusillanimity, our fires taught not!
 If we haste not to anticipate the blow,
 Revenge on high already meditates,
 It levels us with him! with him we fall
 Impure, and no more shall our place be found!
 Check'd fear of crouds the prophet, when beneath
 His knife the loud-lamenting herd of Baal
 Solicited in vain their sleepy God?
 Or did he trust the fire's decisive show'r?
 Tho' fires assist us not, I, I alone
 Will stand forth to the croud, and woe to him
 Who dares oppose my verdict, to surmise
 The dreamer bleed not, God to honour! Him
 The whole assembly, by my nod inspir'd,
 Shall stone! Before Judea's eye, before
 The Roman, dies the rebel! Judgment pass'd,
 With hallowing psalms we seek Jehovah's shrine!"

He said, and with his high-extended arm
 Advancing thro' the ranks, began anew:
 " Spirit of bliss, where'er, all-rob'd in light,
 My voice shall find thee, or with Abra'm and
 The prophets beaming synod, or, if chance
 The haunts of mortals more delight thee, and
 The councils of thy sons—hear, spirit blest
 Of Moses! what by that dread law I swear,
 Which thou, with God's own thunders seal'd, to us
 A cov'nant gav'st eternal: Rest these eyes
 Shall never shade, till thy foe crush'd, these hands
 Offer the crimson slaughter at the bright
 Expiatory altar, and in thanks
 High rais'd thus close above this hoary head!"

R. R.

ART. II. *Odes of Importance, &c. To the Shoemakers. To Mr. Burke. To Irony. To Lord Lansdale. To the King. To the Academic Chair. To a Margate Hoy. Old Simon, a Tale. The Judges, or the Wolves, the Bear, and inferior Beasts, a Fable.* By Peter Pindar, Esq; A new Edition. 4to. 72 p. pr. 3s. Symonds. 1792.

If by odes of importance our comic poet means important odes, we have our doubts, whether the productions, which he has here distinguished by this appellation, be equally deserving of it with several of his former publications. Some of them are neither upon important subjects, nor calculated

to

to produce any important effect. The tale of Old Simon, and the ode to a Margate Hoy, are, to say the least, trifling: by some the former will be thought little consistent either with decorum or probability, and the latter will be condemned as grossly disgusting. In two of the pieces, (the Ode to Lord Lonsdale, and the Tale of the Wolf and Lion) the principal subject is the same; but this may perhaps be thought pardonable, when it is at once so *new* and so *interesting*; *the praises of the king*, and for what?—for refusing to ‘hang a subject for a song.’ Besides, an end may possibly be answered by these pieces, which will render them *of importance* to the poet himself, and to the public too, who cannot be indifferent to the fate of a writer by whom they have been so often amused: perhaps the example of *royal* forbearance may quench the flame of *noble* resentment, and Peter may not have sung in vain.

P. 25.

“ No, no—let Peter sing, and laugh, and live :
I like to read his works—kings are fair game :
What though he bites—’tis glorious to forgive.—
Go, go, my lords, go, go, and do the same.

“ Should Peter’s verse be in the *right*,
Our conduct must be in the wrong—
Poor, poor’s the triumph of a little spite—
We must not hang a subject for a song.

“ My lords, my lords, a whisper I desire—
Dame Liberty grows stronger—some feet higher
She will not be bamboozled, as of late :—

Aristocrate & la lanterne

Are very often cheek by jowl, we learn,
Within a *certain* neighb’ring bustling state :
I think your lordships and your graces
Would not much like to dangle with wry faces.

“ But mum, my lords—mum, mum, my lords—mum, mum :
You must be cautious for the time to come :
The people’s brains are losing their old fogs—
Juries before the judges won’t look flink—
No, no—they fancy they’ve a right to think :
They say, indeed they won’t be driven like hogs.

“ No starchambers, no starchambers for *them*—
Slavery’s the dev’l, and liberty a gem.
You see, my lords, their heads are not so thick.—
Take care, or soon you’ll have a bone to pick ;
And p’rhaps you would not like this same hard bone—
So let the laughing, rhyming rogue alone.”

* Sweet Robin of the Muse’s sacred grove,
Whose soul is butter-milk, and song is love ;
So blest when beauty forms the smiling theme ;
Who wouldst not heav’n accept, (the sex so dear)
Had charming woman no apartments there,
Thy morning vision, and thy nightly dream—

‘ Mild Minstrel, could their lordships call thee rogue,
 Varlet, and knave, and vagabond, and dog ?
 What ! try to bring thee, for thy harmless wit,
 Where Greybeards in their robes terrific sit,
 With sanctified long fortune-telling faces,
 Whilst Erskine, eldest born of Ridicule,
 From solemn Irony’s bewitching school,
 Tears to un-judgelike grins, the hanging Graces !

‘ Meek poet, who, no prostitute for price,
 Wilt never sanction fools, nor varnish vice ;
 Nor rob the Muse’s altar of its flame,
 To brighten with immortal beams a *king*
 (If freedom finds no shelter from his wing),
 And meanly sing a tyrant into fame !

‘ Thus, Lonsdale, thou behold’st a fair example
 Of greatness in a king—a noble sample !

Thou cry’st, “ What must I do ? on *thee* I call.”—
 Catch up your pen, my lord, at once, and say,
 “ Dear Peter, all my rage is blown away ;
 So, come and eat thy beef at Lowther-Hall.”

If these lines should be thought to give the author some claim to be crowned the poet of the people, his claim will be confirmed by the following passage from his Ode to the Journeymen Shoemakers, who lately refused to work except their wages were raised. P. 3.

‘ Go home, I beg of ye, my friends, and eat
 Your sour, your mouldy bread, and offal meat ;
 Till Freedom comes—I see her on her way—
 Then shall a smile break forth upon each mien,
 The front of banish’d happiness be seen,

And sons of Crispin, you, once more be gay.
 Now go, and learn submission from your Bible :
 Complaint is now, a-day a flagrant libel.

Yes, go and try to chew your mouldy bread—
 Justice is sick, I own, but is not dead.

Let Grandeur roll her chariot on our necks,
 Submission, sweet humility bespeaks :

Let Grandeur’s plumes be lifted by our sighs—
 Let dice, and chariots, and the stately thrones,
 Be form’d of poor men’s hard-work’d bones—

We must contribute ; or, lo, Grandeur dies.
 We are the parish that supports her show ;
 A truth that Grandeur wishes not to know.’

P. 8. ‘ Then go, my friends, and chew your mouldy bread :
 ’Tis on our shoulders courts must lift the head.
 Remember, we are only oxen yet—
 Therefore, beneath the yoke, condemn’d to sweat.
 But gradually we shall all change to men ;
 And then !!! what *then* ?—Ye heav’ns ! why *then*
 The lawless sway of tyranny is o’er—
 Pride falls, and Britons will be brasts no more !’

With

With the following quotation from the Ode to Mr. Burke, we for the present take our leave of the poet of the people.

P. 14.

‘ O Burke! behold fair Liberty advancing—
Truth, Wit, and Humour, sporting in her train :
Behold them happy, singing, laughing, dancing,
Proud of a golden age again !
When all thy friends (thy friends of late, I mean)
Shall, flush’d with conquest, meet their idol queen,
The goddess at whose shrine a world should kneel ;
When *they* with songs of triumph hail the dame,
Will not thy cheek be dash’d with deepest shame,
And Conscience somewhat startled feel ?
‘ Ah! will thine eye a gladfome beam display ;
Borrow from smooth Hypocrisy’s a ray,
To hail the long-desir’d return ?
Speak, wilt thou scrow into a smile thy mouth,
And welcome Liberty, with Wit and Truth ;
And for a moment leave thy gang to mourn ?
Yes, thou wilt greet her with a half-forc’d smile,
Quitting thy *virtuous* company, a while,
To say, “ Dear Madam, welcome—how d’ye do ?”
And then the Dame will answer with a dip,
Scorn in her eye, contempt upon her lip,
“ Not much the better, Mister Burke, for *you*.”
“ Poor Burke, I read thy soul, and feel thy pain—
Go, join the sycophants that I disdain.”

ART. III. *Shrove Tuesday, a Satiric Rhapsody*. By Anthony Pasquin, Esq. 8vo. 118 pages. Price 2s. 6d. in Boards. Ridgway. 1791.

A RHAPSODY indeed ! which defies all the power of criticism to analyse or decypher. The writer ‘ complains that mankind will not take the trouble to develope pretensions, and too frequently suffer themselves to be *wrote* into an opinion that mediocrity is perfection.’ He has the effrontery to assert that, in the periodical essays of these times, praise is literally bought : and that for a book and guinea an author may either purchase an encomium, or obtain leave to write the criticism himself, which, he asserts, is done nine times out of ten. So impudent a charge might provoke our resentment, were it not that the publication affords encouragement to the charitable conjecture, that the author wrote under a malignant lunar influence, during which time, tearing to pieces the reputation of a poor reviewer is the least of his exploits ; for, when ‘ madness rules the hour,’ he can

‘ Bully a Behemoth or twist the Poles,
Hang on the verge of Thule by the chin,
Swim in hot lava down Vesuvius’ side,

Bootless and barefoot ford the Stygian flood,
 Run his thick head against the hill of Howth,
 Tear up the tree of knowledge by the roots,
 Steal Rhadamanthus' caxon while a sleep,
 Draw Neptune's plug and liberate the Main,
 Throw pungent snuff in Polyphemus' eye,
 Shave grizzly Dis, and move the Pyrenees,
 Slit Juno's tongue—untie th' imprison'd Winds,
 Put an extraneous spoke in Ixion's wheel,
 Teach gruffy Cerberus to dance *pas ruffe*,
 Digest that flambeau which the Furies oil'd,
 Cool Etna's bowels—urine 'gainst the moon,
 Leap into hell, and wrestle with Despair.*

We leave the reader to determine whether this rant entitles the author to rank above such 'harmonious verse-grinders as Pope;' or whether it may not be justly characterised in the terms which he presumes to apply to the sacred strains of Milton,

'Laughably high, and most sublimely low.'

ART. IV. *A Second Heroic Epistle to Joseph Priestley, LL.D. F. R. S. Academ. Imp. Petrop. R. Paris. Holm. Taurin. Ital. Harlem. Aurel. Med. Paris. Cantab. Americ. et Philad. Soc.* 4to. 25 p. Price 1s. 6d. Debrett. 1792.

If this second epistle rival the former in humour, it surpasses it in malignity. The respectable name of Price, impregnable alike to *pedantry* and *bigotry*, to whom even state financiers have not blushed to acknowledge their obligation*, is held up to ridicule; and plunder and conflagration, in the hands of savage ferocity, are made the pleasant theme of a sportive song.

ART. V. *The Brothers, a Politico-Polemical Eclogue; Humbly inscribed to the Reverend Mr. Timothy and the Reverend Dr. Joseph Priestley.* 4to. 19 p. 1s. Debrett. 1792.

This piece has all the malignity of the preceding, without one grain of its humour. What regard will the enlightened part of the world pay to an ignorant rhymers, who will not allow the philosopher, whom all Europe has honoured, the credit even 'of a few lucky discoveries?'

ART. VI. *The Miscellaneous Works of Richard Linnæus, of Wakefield.* 8vo. 267 pages. Price 6s. in Boards. Leeds, Wright. Lond. Fores. 1789.

* See Morgan's Review of Dr. Price's Writings.

THIS miscellany contains two comedies, the *Lucky Escape* and the *Plotting Wives*; a tragedy, *The Generous Moor*; various small pieces of verse, songs, epigrams, epitaphs, &c. and in prose, *Strictures on Free-Masonry*. The dramatic pieces, though not without some touches of nature, are too deficient in many of those qualities which are essential to dramatic excellence, to be entitled to much praise. In the comedies we find little of wit, humour, or elegance; in the tragedy, little elevation of sentiment or diction. The latter is indeed printed in the form of verse, but is at best ill-measured prose: for example: p. III.

' All at once the sky was cover'd o'er with
Black; the wind began to roar; the sea ten
Thousand horrors shew'd, and fear of being
Swallow'd in the dark abyss was seen in
Every sailor's face; (O would to heav'n
We had, e'er I had seen what I was doom'd
To see) I (negligent of life or those
About me) whilst the heaving waves mounted
Our vessel on their backs, still bent my eyes
Upon the Moorish bark, which made its way
For shore; when O! my friend.—Imagine
All the rest.'

The smaller pieces—but we desist from further censure out of respect to

The Author's Apology. P. 266.

' I've heard a certain author say,
He wrote to pass his time away;
Then pr'ythee critic let me use
His very words, for my excuse.

' You might have wrote, I hear you cry,
But wisely should have thrown them by.
I own you're right—but take this hint,
'Tis bread, not pastime, makes me print.'

The work is published under the sanction of a numerous list of subscribers.

ART. VII. *Eighty-Nine Fugitive Fables, in Verse; Moral, Prudential, and Allegorical, Original and Selected.* Crown 8vo. 232 pages. Price 3s. 3d. in Boards. Murray. 1792.

WE can by no means adopt an opinion, which some moderns have advanced, that fables are not a proper vehicle of instruction for children, because it tends to mislead their judgment; for we apprehend few children are so silly, as not to know, that beasts and birds do not speak, but are supposed to speak according to their respective natural characters, for the sake of teaching some useful maxim in a lively and amusing way. We are therefore glad to find, that this old path, consecrated by so many venerable names of antiquity, is not yet wholly deserted. The

present work, partly original, and partly compiled, is drawn up or selected with much judgment and taste, and makes a very acceptable addition to the 'Children's Library.' The editor has very properly judged, that pieces of this kind do not so much require the ambitious ornaments of poetry, as simplicity of diction and conciseness of narration; and he has executed his task in a manner, which gives his work a title to rank with the best poetical productions of this kind in the English language, the fables of Gay and of Moore.

From this collection, containing eighty-nine fables, we shall select the two following.

' THE GRASSHOPPER AND THE ANT.

' The fields were cover'd o'er with snow,
The rivers had forgot to flow;
In short, the season, we are told,
Was dismal, comfortless, and cold.
A GRASSHOPPER, who once so gay
Would sing whole summer suns away,
Sat chill'd within an Oak's old trunk,
His voice quite gone, his spirits sunk;
Without one grain, in this sad weather,
To keep poor life and soul together.

' Forc'd by extremity of want,
He sought the dwelling of the ANT;
Complain'd how hard the times were grown,
Harder than ever yet were known;
Wheat, (bless us!) ne'er was sold so dear!
O! 'twas a miserable year!
Howe'er he hop'd the ANT would lend him
Something; and if she'd thus befriend him,
Within six months he'd pay it all,
Both interest and principal,
'Pon honour: and she well might think
He wou'd not from his honour shrink.

' The ANT heard out his tale. The Matron,
Of prudence e'en the very pattern,
Ne'er fond of lending, ask'd the youth
How he had spent the summer? " Truth
" To say," quoth he, " we always pass
" That lovely season in the grass;
" Both day and night we laugh, we sing,
" Till all around the vallies ring!"
" You laugh'd and sung both night and day,"
Return'd the ANT, " I think you say;
" In faith, my friend, your method's pleasant,
" You may go dance then for the present."

' CARE AND GENEROSITY.

' Old CARE, with industry and art,
At length so well had play'd his part,

He

He heap'd up such an ample store,
That Av'rice could not sigh for more :
Ten thousand flocks his shepherd told,
His coffers overflow'd with gold ;
The land all round him was his own,
With corn his crouded gran'ries groan.
In short, so vast his charge and gain,
That to possess them was a pain ;
With happiness oppress'd he lies,
And much too prudent to be wise.

' Near him there liv'd a beauteous Maid,
With all the charms of youth array'd ;
Good, amiable, sincere, and free,
Her name was **GENEROSITY** !
'Twas her's the largests to bestow
On rich and poor, on friend and foe.
Her doors to all were open'd wide,
The pilgrim there might safe abide :
For th' hungry and the thirsty crew,
The bread she broke, the drink she drew ;
There sickness laid her aching head,
And there Distress could find a bed.—
Each hour, with an all-bounteous hand,
Diffus'd she blessings round the land ;
Her gifts and glory lasted long,
And num'rous was th' accepting throng.
At length pale Pen'ry seiz'd the Dame,
And Fortune fled, and Ruin came ;
She found her riches at an end,
And that she had not made one friend.—
They blam'd her for not giving more,
Nor thought on what she'd done before.
She wept, she rav'd, she tore her hair,
When, lo ! to comfort her, came **CARE**—
And cry'd, " My dear ! if you will join
" Your hand in nuptial bonds with mine,
" All will be well ; you shall have store,
" And I be plagu'd with wealth no more.
" Tho' I restrain your bounteous heart,
" You still shall act the gen'rous part."
' The bridal came—great was the feast,
And good the pudding, and the priest :
The **Bride**, in nine months, brought him forth
A little Maid, of matchless worth ;
Her face was mix'd of **Care** and **Glee**,
They christen'd her **OECONOMY** !
And fill'd her fair Discretion's **Queen**,
The mistress of the golden mean.
' Now **GENEROSITY**, confin'd,
Is perfect easy in her mind ;
She loves to give, yet knows to spare,
Nor wishes to be free from **CARE**.'

The original pieces are not, as we think they should have been, distinguished from the rest.

ART.

ART. VIII. *L'Avocat du Diable: the Devil's Advocate; or, Satan versus Pictor. Tried before the Court of Uncommon Pleas, —die—mens—ann—. 4to. 19 p. pr. 1s. Johnson. 1792.*

DID ever so absurd a whim creep into the head of a crack-brained poet? His satanic highness plaintiff! the defendant, a devil of a painter, who has dared beyond the daring of him who dared

*' Humano capiti cervicem—equinam
Jungere: '—*

—who has, *horribile dictu!* on the shoulders of satan placed the head of a lord! This *special* pleader is 'a fellow of some likelihood.' He proves that his client is an ancient peer in his own right; *ergo*, that he must be degraded by wearing the head of any earthly peer. P. 16.

*' The devil was a peer, before Adam was made:
Nay, the premier-peer of th' angelical host!
Can Norfolk himself such a privilege boast?
And had he not dallied with fair lady Sin,
He still had remain'd the first peer of his kin.
Ev'n then, when Michael had gotten his place,
He bore his attainder with wonderful grace:
And a prince, tho' a fugitive, still is a prince
At Brussels, Vienna, Worms, Coblantz, or Lintz.*

*' That, by birth, he's more noble, than any one here,
From scripture, the surest of vouchers, is clear:
For what is poor man, a terrestrial clod,
Compar'd with a seraph, resembling a God?*

*' His wisdom must, also, be deem'd more than common:
He cozen'd the wiliest of creatures—a woman;
The first of her sex!—and he daily beguiles
Her wiliest daughters—in spite of their wiles!*

*' His courage has never been question'd—He dar'd
To fight with the Great One! and fought very hard.
'Tis true he was vanquished, as well might be thought:
Yet, still it is true, that he valiantly fought:*

*' And when, worsted in battle, from heaven he fell,
He bravely erected an empire in hell!
An empire more pow'rful than all the joint states
Of our Georges, and Josepbs, and Williams, and Kates.'*

ART. IX. *A Member of Parliament's Review of his first Session. In a poetical Epistle to his Wife in the Country. By Sir Solomon Gundy, LL.D. F.R.S. F.A.S. R.A. and M.P. !!! 4to. 32 p. pr. 2s. Ridgway. 1792.*

THE manœuvres by which the representatives of a free people are trained to their duty; the manner in which business is prepared for public discussion; the history of the present jubilee

jubilee year of finance, of the treaty with Russia, of the Prussian alliance; of the Westminster election, and various other parliamentary topics, are here discussed, or rather narrated, in an easy kind of prosaic jingle, of which the following lines are a specimen. P. 9.

‘ Good heavens! what temptations do men undergo!
That possess the mere utterance of *yes* and of *no*!
From such *singular* trifles what *consequence* springs,
What *gifts* from *prime-ministers*—*favours* from *kings*!
What hopes, and sad fears, on these words oft await;
The brib’d props of monarchs, of premiers, and state!
The bafflers of patriots—confusions of sense—
The abettors of taxes—support of expense!!!’

ART. X. *Admonitory Epistles, from Harry Homer, to his Brother Peter Pindar.* 4to. 15 p. pr. 1s. Williams. 1792.

THAT renowned wight, Peter Pindar, might have some pretensions to descent from the ancient poet whose name he has assumed; but why must the sacred name of Homer be profaned by such wretched scribblers as the writer of this epistle?

‘ Dear P. I fear thou didst but whistle,
When thou receiv’dst my first epistle;
Therefore a second I must send ’ee
In hopes to mend but not offend thee.’

No! friend Harry, thou mayst neither fear nor hope; thy lines are too innocent to offend, and much too feeble to mend this graceless wag.

ART. XI. *The Sturdy Reformer, a new Song, exemplifying to the good People of England, the Doctrines of the Rights of Man. To be sung to the Tune of Ballinamona, at all Revolution Dinners; and particularly recommended to the English Club Des Jacobins.* Written by W. T. F——G——d, Esq; 4to. 8 p. pr. 1s. Symonds. 1792.

A LASH, well steeped in acid, for the back of Thomas Paine, and all favourers of revolution-dinners. D. M.

ART. XII. *A Day in Turkey; or, the Russian Slaves. A Comedy, as acted at the Theatre-Royal, Covent-Garden.* By Mrs. Cowley. 8vo, 86 p. pr. 1s. 6d. Robinsons. 1792.

THIS comedy, though inferior to some of Mrs. Cowley's former productions, contains many lively sallies; still these evanescent graces, we imagine, will scarcely keep long alive a piece, made up of matter so soft, that the indulgent critic can scarcely characterize it—yet the author informs us ‘ that it continues to be performed amidst the most vivid and uninterrupted

rupted plaudits, or interrupted only by the glitter of soft tears; a species of applause not less flattering than the spontaneous laugh, or the voluntary collision of hands.' W.

ART. XIII. *The Statistical Account of Scotland. Drawn up from the Communications of the Ministers of the different Parishes.* By Sir John Sinclair, Bart. Vols I. II. 8vo. 1100 p. pr. 12s. boards. Edinburgh, Creech; London, Cadell. 1791-2.

AMONG the spirited undertakings which men of enlightened and liberal minds have begun or encouraged, this work merits the foremost rank. There has not indeed for many years appeared a work more excellent in its plan, more happy in its execution, or more copious in matter of the highest importance. There is scarcely any species of curiosity that will not be gratified by a perusal of these volumes, and we have dwelt upon them with a satisfaction, which we hope in some measure to communicate to our readers.

About two years ago, sir John Sinclair circulated among the clergy of the church of Scotland, a variety of queries, for the purpose of elucidating the natural history and political state of that country. How admirably those queries were adapted to this purpose, will appear from the following list of subjects to which they related.

* *Analysis of the Statistical account of a parochial district.*—The name and its origin—Situation and extent of the parish—Number of acres—Description of the soil and surface—Nature and extent of the sea-coast—Lakes, rivers, islands, hills, rocks, caves, woods, orchards, &c.—Climate and diseases—Instances of longevity—State of property—Number of proprietors—Number of residing proprietors—Mode of cultivation—Implements of husbandry—Manures—Seed time and harvest—Remarkable instances of good and bad seasons—Quantity and value of each species of crop—Total value of the whole produce of the district—Total real and valued rent—Price of grain and provisions—Total quantity of grain and other articles consumed in the parish—Wages and price of labour—Services whether exacted or abolished—Commerce—Manufactures—Manufacture of kelp, its amount, and the number of people employed in it—Fisherries—Towns and villages—Police—Inns and alehouses—Roads and bridges—Harbours—Ferries and their state—Number of ships and vessels—Number of seamen—State of the church—Stipend, manse, glebe and patron—Number of poor—Parochial funds, and the management of them—State of the schools, and number of scholars—Ancient state of population—Causes of its increase or decrease—Number of families—Exact amount of the number of souls now

now living—Division of the inhabitants, 1. By the place of their birth: 2. By their ages: 3. By their religious persuasions: 4. By their occupations and situations in life: 5. By their residence, whether in town, village, or in the country—Number of houses—uninhabited houses—dove-cots, and to what extent they are destructive to the crops—Number of horses, their nature and value, cattle, sheep, &c.—Minerals in general—Mineral springs—Coal and fuel—Eminent men—Antiquities—Parochial records—Miscellaneous observations—Character of the people—Their manners, customs, stature, &c.—Advantages and disadvantages—Means by which their situation could be meliorated.*

From the returns of the clergy, it was sir John's intention to have drawn up a general statistical view of North Britain, without any particular reference to parochial districts. 'But,' says he, 'I found such merit and ability, and so many useful facts and important observations in the answers which were sent me, that I could not think of depriving the clergy of the credit they were entitled to derive from such laborious exertions; and I was thence induced to give the work to the public in its present shape.' In doing this, sir John has shown equal judgment and gratitude, for to have executed his original plan must have required a portion of time and labour, which would have greatly retarded the work; and by its present form the clergy of Scotland have been furnished with an opportunity of erecting a greater monument of their learning, industry and usefulness than can perhaps be traced in any former period of their history, or is to be found among any united body of modern ecclesiastics. Let it be added, too, in favour of sir John's plan, that the life of no one man would have been sufficient to collect the materials of this work, for these two volumes contain a compleat statistical account of no less than ONE HUNDRED AND THREE parishes; an immense body of information that never could have been brought together in so short a time by any other means than those made use of by our patriotic senator*. The clergy to whom he applied, discover in most, if not in all, their returns, a perfect acquaintance with the various subjects on which he wished to gain information. The Scotch clergy indeed are particularly qualified to acquire and to communicate such information; for, in the first place, they all reside on the spot where their livings are, and they necessarily cultivate an easy and extensive acquaintance with their people; 2d. as all of them are in part paid by *grain* of

* This phrase, for once well applied, reminds us of COUNT BERCHTOLD'S *Essay to direct and extend the Inquiries of patriotic Travellers*. See Anal. Review, Vol. v. p. 313. Of this work, sir John seems to have availed himself.

different kinds, they naturally make themselves acquainted with agriculture; and 3dly, in parishes distant from considerable towns, many wants must be supplied by invention, and a man to live comfortably must have a tolerable acquaintance with the operations of mechanics, a thing which those who live in large towns, or who are very opulent, can have no idea of. That these clergy to whom sir John Sinclair made application, possessed every other requisite, will best appear from the contents of these volumes. Very little doubt, we think, can reasonably be entertained of their fidelity to historic truth, and some of them have said what perhaps will not be very acceptable either to their parishioners, or patrons.

The first subject to which we shall direct our attention is that of population. It has been long conceived that the population of Scotland has been for many years on the decrease. Those who give this opinion, support it from the emigrations, and wars, and the great proportion of Scotch to be found in England, America and the East-Indies. Notwithstanding such apparent causes, it is clearly established from these volumes that the very reverse is the fact. Within these 40 years past, the population of Scotland has considerably increased. It appears, on the whole, that in 50 country parishes in Scotland, taken indiscriminately, from one end of the kingdom to the other, there is an increase, since 1755 (at which time Dr. Webster calculated the whole inhabitants at 1,265,380) of 10,517 souls; which is at the rate of 210 to a parish, or 189,000 in the 900 country parishes of North Britain: and, as the great towns (Edinburgh, Glasgow, &c.) have probably increased to the amount of 210,000, the total increase in Scotland, in less than 40 years, will be about 400,000, and the total population about 1,700,000 souls. A short-sighted politician must not, however, stop here, for this is the grand average. Let him examine some of these reports and he will see the baneful effects of those causes which obstruct population, such as the union of farms, &c. &c. To the union of small farms in the parish of Jedburgh, Dr. Sommerville attributes, that the inhabitants of that parish are not half so numerous as they were forty years ago. Another cause, he thinks, arose from a more important union, that between the two kingdoms. His observations on this are too curious to be omitted. Vol. 1. p. 6.

* *Effects of the union on the borders.*—The union of the parliaments of England and Scotland, has in some respects produced an effect very different from what might have been expected from it. Instead of promoting the increase, it has contributed to the diminution, of the people upon the borders. Besides the influence of various natural propensities, which induced men to flock to the scene where active talents were constantly employed, honour acquired, and the strongest national antipathies gratified,
there

there were obvious considerations of interest, which rendered the situation of the borders more eligible, after violence and hostility were repressed, by the union of the two crowns, and the consequent interposition of the legislature of both kingdoms. The inhabitants of the borders, while the taxes and the commercial regulations of the two kingdoms were different, enjoyed the opportunity of carrying on a very advantageous contraband trade, without danger to their persons or fortunes. Into England they imported salt, skins, and malt, which, till the union, paid no duties in Scotland; and from England they carried back wool, which was exported from the Frith of Forth to France, with great profit. The vestiges of forty malt-barns and kilns are now to be seen in the town of Jedburgh, while at present there are only three in actual occupation; and the corporation of skinnners and glovers, formerly the most wealthy in that town, have, since the union, greatly diminished, both in regard to opulence and number. The proprietors of estates upon the borders were well aware of the detriment which their property would suffer by the incorporating union, and in general strenuously opposed it; and the commissioners for carrying on that treaty, were so sensible of the loss they would sustain, that they agreed to appropriate part of the equivalent money, as it was called, to their indemnification and benefit*.

* The union has also been the cause of the depopulation of the border country, by enlarging the sphere, and facilitating the means of emigration. While the two countries were in a hostile state, there was neither inducement nor opportunity to move from the one to the other. The inhabitants often made inroads upon one another; but when the incursion was over, they returned to their own homes. Their antipathy and resentments were a rampart which excluded all social intercourse, and mixture of inhabitants. In this situation, misconduct and infamy at home were the only motives to emigration, and while this was the case, the exchange of inhabitants would be nearly at a par: but after the union of the two kingdoms, and the decline or extinction of national antipathies, the balance arising from the interchange of inhabitants would run much in favour of the more wealthy country. Artificers and labourers would naturally resort where wages were higher, and all the accommodations of life were more plentiful, especially if this could be effected without the unpleasing idea of relinquishing home. To pass from the borders of Scotland into Northumberland, was rather like going into another parish than into another kingdom.

It must be observed, however, that this last cause was purely accidental, and if other consequences of the union be favourable, is not much to be regretted. In the parish of Hounam, a decrease of population is remarked, and is accounted for from the too general practice of letting the lands in great farms; and from the mode of agriculture almost universally

* See Defoe's History of the Union, minute 47, observation 47.

adopted in the parish (especially since sheep and wool brought so high a price) that of converting the arable into pasture land.

'The lands, 50 or 100 years ago, were parcelled out into at least four times the present number of farms. As late as the year 1750, five tenants, with large families, occupied a farm now rented by one tenant. There were also, about these times, several small, but proud lairds in the parish. Their lands are now lost in the large farms, their names extinguished, and their mansions totally destroyed.'

Even where population has increased, it is obvious that the increase would have been much greater but for the operation of these causes. In the parish of Kirkmichael we are told that the increase is diminished by the practice of *leading* farms; that is, a farmer on one farm possesses at the same time another smaller farm which is said to be *led* along with the other. On the contrary, what increase of population has taken place in that parish, is attributed to the division and cultivation of a very large common. In the parish of Lauder, population has been increasing since an easy communication was opened between different parts of the country by means of turnpike-roads. In another parish, the increase is attributed to the extension of trade, and the establishment of manufactures. Almost universally in these reports, depopulation is attributed to the monopolizing of farms, the introduction of horse-ploughs, and the sheep-farms being rented to people who live at a distance. Opinions that are so general deserve credit, but Mr. Robertson, of Dalmeny, in his account of that parish, entertains the commonly received opinions with caution. Vol. I. p. 232.

'The union of farms,' says he, 'has often been stated as a cause of depopulation; but the fact seems very disputable. In many instances population has been known to encrease on a great farmer's succeeding to a number of small ones. And the reason is plain to those who make an attentive observation. A small farmer has seldom any cottagers, his men servants are unmarried, and lodge in his house or offices. The reverse is the case of a great farmer; almost the whole of his men servants have separate houses, are married, and have a numerous and healthy progeny. The number of farmer-families is indeed greater in small farms, but the whole population appears in several instances, at least, to be less. But even admitting it to be greater in general, the husbandry is for the most part bad, puny crops are raised, men may be more numerous, but both men and beasts are almost in a starving condition. The recent and excellent practice of using two horse ploughs, has also been stated as a cause of depopulation, as it reduces the number of hands necessary to be employed: but besides the expence of culture being thereby lessened, and the value of land consequently raised, it may be observed, that were waste lands cultivated, and the culture of others carried to the extent, and to the perfection which
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it ought, and which it is to be hoped will one day be the case, the numbers of those who subsist by husbandry, would become greater than they have ever yet been. At any rate, population is far from depending solely on agriculture.'

It must be remarked, however, that the majority of opinions on this subject in these reports, are against Mr. Robertson's theory. In popular language, therefore, we may say that the *sense of the country*, as far as has been yet collected is against the monopoly of farms, &c. Under this head of population, a variety of circumstances are adverted to, which may have effect on the numbers of the people. 'In the parish of Yester,' says Mr. Innes, 'the children are in general not so stout as they were 40 years ago; which must be owing, in a great measure, to the different manner of living, as the common people now drink a great deal of tea, and not good small beer, which they did 50 years ago.'—The price of provisions and the price of labour must also be taken into the account. The vicinity of a town where higher prices are given for labour than are given in a village, will affect the population of that village. Here, however, although the village suffers, the country at large does not. For many other interesting particulars on this subject, we refer to the volumes themselves, and proceed to consider another subject of high importance, and which is very little understood in this part of the kingdom, probably from the intricacies of a system that few have been at the pains to study.

The poor. The number of those who may be termed *poor*, that is, who receive alms, seems to be much fewer in Scotland than can be expected by persons whose opinion of a country is founded on mere report, or national prejudice. In the greater part of these memoirs, we find the proportion of poor very small—Out of 3000 parishioners, for example, we find only 92 poor; out of 736, only 15; of 996, 12; of 950, 5; and of 1000 only 18. This kind of proportion is generally kept up, and it forms the average for a considerable number of years. That our readers may have some idea of the manner of providing for these, we shall extract one article as it stands in the report from the parish of Jedburgh, by Dr. Somerville. Vol. I. p. 12.

'*State of the poor.*—The number of poor upon the country roll of the parish amounts to 55, and of those in the town roll to 37. They are maintained by assessments. For supporting the county poor, a tax is laid upon the different proprietors of land, in proportion to the valued rents. The common method of proceeding in this business is as follows: the minister intimates from the pulpit, that on such a day a meeting of the heritors and elders is to be held, for the purpose of making a provision for the maintenance of the poor for the ensuing quarter. These meetings generally take place near the term of Candlemas, Whit-

sunday, Lammas, and Martinmas. Upon the day of meeting the heritors elect a preses, after which the minutes of the former sederunt, and the roll of the poor are read by the clerk. Forming a calculation from the number already standing upon the roll, and the applications made to them, the heritors assess themselves in a certain sum to be collected from them severally, according to the proportion of their valued rents. The proprietor pays one-half of the assessment, and the tenant the other. Though the tenants are not mentioned in the summons, yet such of them as chuse to attend are made welcome, and their advice and information listened to by the meeting. The sum assessed is raised by the heritors and kirk-session together, in such proportions as seem adequate to the necessities of the poor. Such persons as are reduced to the necessity of applying to the heritors for charity, from any accidental transient cause, such as *disease* or *misfortune*, receive what is called an *interim supply*, i. e. a certain sum for that quarter only: the aged and infirm, and such as are likely to continue under the same necessity of depending upon public charity, are taken upon the poors roll at a certain weekly allowance. The persons taken upon the roll are obliged to subscribe a bond or deed of conveyance, making over and bequeathing all their effects to the heritors; and though the heritors seldom exact their effects, yet the subscription of the bond serves as a check to prevent persons, who may be possessed of concealed property, from alienating the public charity. The sum assessed is levied by a collector, appointed by the heritors, and distributed by him to the persons admitted upon the roll, according to the proportions allotted to them. This mode of providing for the parochial poor was adopted in the parish of Jedburgh anno 1742, when the number of the poor increasing, from the scarcity and high price of provisions, the heritors and kirk-session were obliged to have recourse to the legal method of obtaining the contributions of absent proprietors. These monthly assessments have varied from two shillings to three shillings and six-pence per quarter, on each hundred pounds of valued rent. The assessment for the last twelve months was at the rate of three shillings per quarter, but did not produce the sum required, viz. L. 37 : 8 : 8 per quarter. The deficiency is made up from the weekly collections.

The poor belonging to the borough of Jedburgh, are provided for by a plan in some respects similar to, but in others materially different from that above described. The magistrates hold quarterly meetings, in which they assess the borough for the maintenance of their poor, and portion the sums in the same manner as the heritors do; but the assessment is not proportioned to the value of the property of individuals within the royalty, but according to a valuation of the property of the burghesses and inhabitants, estimated by sworn assessors appointed by the magistrates. The assessors, in forming their calculation, and fixing the portion of assessment to which each individual is liable, have respect not only to ostensible property, but to the profits of trade, and other supposed advantages. It is obvious that such a vague
and

and arbitrary mode of calculation is extremely liable to partiality and error.

‘ The sums appropriated for the maintenance of each individual vary, according to the circumstances of the claimant. To single persons who can do no work, a shilling, one shilling and six-pence, one shilling and eight-pence is allowed weekly. Six-pence, eight-pence, ten-pence to those who are infirm and receive small wages. Eight, ten, twelve, and sometimes twenty shillings per quarter have been allowed for interim supply. There are few instances of any family receiving above two shillings, or two shillings and six-pence per week. These proportions refer to the poor belonging to the country part of the parish; but the allowance given to the poor of the town is more scanty and inadequate.

‘ Besides the assessments abovementioned, the town of Jedburgh holds the principal sum of £ 422 upon bond to the session, arising from the accumulation of various legacies, the interest of which is annually distributed according to the destination of the donors: some of it for educating poor children, some for the relief of poor householders, some appropriated to the poor within the town, and some to the poor of the town and country equally. A great portion of these charities arises from legacies of the lady Yester, who was the daughter of Kerr of Fairnyherst in this parish, and celebrated for her charity. A bridewell or correction house has been lately erected in the town, at the expence of the heritors of the county at large, and has been found very useful in overawing vagrants, punishing smaller offences, and particularly for the accommodation of persons disordered in mind, who are maintained there at the expence of the parishes to which they belong.’

The poor in Scotland are provided for by church collections, or collections of money made at the doors of the churches every Sunday—by small fines from delinquents—by dues paid for marriages and baptisms out of the church—by small assessments, according to the valued rents of the heritors and tenants—by the dues for lending the *mortcloth*, or pall—by some bequests put out at interest—by charitable clubs or societies, and by the donations of individuals. There is nothing in all this which resembles the poor rates of England except the assessments abovementioned, of which it remains to be observed, that they are levied by the heritors upon themselves, and that they are seldom, if ever, levied at all, unless where the church collections, &c. fail. In Scotland we find that there is a perpetual fund arising from spontaneous gratuities for the use of the poor. The man who on this side of the Tweed pays 3s. 6d. in the pound to the poor rates can have no idea of this. It is the fact, however, and it is a fact which confirms the opinions of all those who have wielded the pen against the whole system of English poor rates. Nor does the custom of periodically contributing a mite to the poor, abate in any degree that extraordinary exertion of charity which arises from

extraordinary occasions. The year 1782, a year of uncommon distress, and almost absolute famine in many parts of Scotland, is memorable for such displays of charity as would do honour to any age or nation. Proofs of this are scattered over these volumes. One mode of assisting the poor in particular circumstances of distress is perhaps local to the parish of Kirk-michael, but merits to be made known.

Vol. I. p. 59. 'When any of the lower people happen to be reduced by sickness, losses, or misfortunes of any kind, a friend is sent to as many of their neighbours as they think needful, to invite them to what they call a *drinking*. This drinking consists in a little small beer, with a bit of bread and cheese, and sometimes a small glass of brandy or whisky, previously provided by the needy persons, or their friends. The guests convene at the time appointed, and, after collecting a shilling a-piece, and sometimes more, they divert themselves for about a couple of hours, with music and dancing, and then go home. Such as cannot attend themselves, usually send their charitable contribution by any neighbour that chooses to go. These meetings sometimes produce five, six, or seven pounds, to the needy person or family.'

Another means for the relief of the poor is simple in its construction, but merits attention as it is rather singular. There is a society which 'consists of about 50 members, and is called the *penny* or *halfpenny society*. It has no funds, which are too apt to be embezzled, but when a brother is confined to bed by sickness, every member pays him a penny weekly, and if able to go about, though not to work, a halfpenny.' (Vol. II. p. 82.) According to the greater part of these reports, the poor are much more willing to be indebted to charitable contributions, conveyed with delicacy, than to any species of assessment, and their pride compels them to work while they are able, rather than be indebted to any charity whatsoever. Hence we find that the parish poor consists chiefly of infirm and diseased persons, women, and aged widows. The exceptions are, where manufactures and luxury have removed simplicity and sanctity of manners. Precautions are taken against strollers, but not always with effect. The goods of all the poor *enrolled* as poor, are *inventoried*, and sold at their decease, which operates as a check against impositions.

The industry of the lower class of people in Scotland, while it preserves their integrity, preserves them also against the shame of poverty. Of this industry we select the following as an example, or rather specimen of the general manner in which the labourers of Scotland (remote from great towns) live. It is taken from the parish of Dornock. Vol. II. p. 20.

* *Labouring*

' *Labouring poor*.—The expences of a common labourer, with a wife and four children, may be nearly as follow.

	£.	s.	d.
' House-rent, with a small garden or kail-yard	1	0	0
Peats or fuel	0	6	0
A working jacket and breeches, about	0	5	0
Two shirts, 6s. a pair of clogs, 3s. 2 pair of stockings, 2s.	0	11	0
A hat, 1s. a handkerchief, 1s. 6d.	0	2	6
A petticoat, bedgown, shift, and caps for the wife	0	9	0
A pair of stockings, 1s. clogs, 2s. 6d. apron, 1s. 6d. napkin, 1s. 6d. for ditto.	0	6	6
A shirt, 2s. clogs, 2s. stockings, 1s. for each of the four children	1	0	0
Other clothes for the children, about 4s. each	0	16	0
School wages, &c. for the four children	0	10	0
Two stone of oat meal, per week, at 20d. per stone	8	13	4
Milk, 9d. per week, butter, 3d. per ditto.	2	12	0
Salt, candle, thread, soap, sugar, and tea	0	13	0
The tear and wear of the man and wife's Sunday clothes	0	10	0
Total outlays	£.17	14	4

' At the rate of 6s. per week, for 48 weeks, in the year, the man may earn about 14l. 8s. the expence of maintaining the family, will therefore exceed the man's annual earnings, about 3l. 6s. 4d. *per annum*; but the deficiency is generally made up by the wife's industry, by her working in hay time and harvest, when she can earn about 1l. 10s. and by her spinning through winter and spring, when she may gain from 1s. to 1s. 6d. per week, besides taking care of her family. The labourers usually get some potatoes set by the farmers who employ them, with any manure they can gather, which is a great help to their family, particularly in the article of oat meal. With that saving they are enabled to buy better clothes, and a little butcher meat for the winter. Indeed, such as are industrious, sober, and economical, live pretty comfortably, and are in general wonderfully well contented with their situation.'

It is obvious that men, whose wants are thus supplied, may be 'passing rich' with a sum which would not suffice an idle Londoner for two months although without a family. It must be remarked also, that according to these reports, the poor's funds are managed at scarcely any expence, by the ministers and kirk session, who being intimately acquainted with the circumstances of every poor person in the parish, are enabled to proportion the supply to their wants and exigencies. The principal objection to the mode of assisting the poor in Scotland may be gathered from the following passage; in the report of the parish of Machlin. Vol. II. p. 112.

' *Poor*.—The poor's stock in this parish, is between 80l. and 100l. The number of poor families, or weekly pensioners, is

about 30. The income from collections, mort-cloths, and some seats in the church, 50l. The annual expenditure 60l. yearly, and some years more; but the difference is made up by an assessment, unanimously agreed to by the heritors, at a meeting in 1771; who, in order to prevent begging in the parish, assessed themselves in a sum, amounting to 22l. 10s. 10d. *per annum*, one half of which, however, is payable by the tenants. This increased the poor's stock at the time; but as the fund is gradually decreasing, in consequence of the number and necessities of the poor, unless a new assessment is made, it will not be possible for the ordinary income to supply the demands which are made upon it. It must be obvious to every body, that according to the present mode, the burden of maintaining the poor, is most unequally divided. It falls almost entirely on tenants, tradesmen, servants, and charitable persons attending the church; while other people, however rich, particularly non-residing heritors, whatever their income may be, contribute little or nothing to the charitable funds of the parish. Hence there is, in general, ample ground for the common observation, 'that it is the poor in Scotland who maintain the poor.' It must be confessed at the same time, that, it is very difficult forming a plan that would provide for the poor, without encouraging in them either inattention, indolence, or waste.

It may be added, that for the relief of distressed brethren, there was a society established in this place about ten years ago, called *Macblin Friendly Society*. The present allowance is two shillings weekly to such as are unable to work, and 3s. to such as are confined to bed. One guinea is paid at entry. The present stock is 300l.

Of that industry, which not only wards off poverty from the lower class of the Scotch, but also regulates and confirms their morals and integrity, we have many excellent proofs. Crimes and criminals seem to be unknown in many of the parishes. It is with singular pleasure we read such paragraphs as the following:—'There has not been in the memory of man, a single instance of any person belonging to this parish, being either banished or capitally convicted'—and this is told of parishes, the inhabitants of which exceed 1000. Mr. Donaldson says of the parish of Ballantrae—'There is no person in the parish connected with the law, not even a constable, or sheriff's officer, nor has there been any in the memory of the oldest inhabitant. There is no justice of peace in the parish, nor within many miles of it: and the sheriff's court is at the distance of 36 miles. There is no surgeon or physician within a dozen miles, and it is doubtful whether half a dozen such parishes would give bread to one.' The population of this *happy and healthy* parish is stated at 770! Upon the whole, the attentive reader will be convinced, from the proofs here advanced, that in almost all cases the maintenance of the poor may be left to the humane and charitable disposition of the people, and that it is unnecessary to call in positive laws to their assistance; for, if such laws provide funds for

for maintaining the poor, they also provide poor for consuming the funds.' This remark, so consonant to the ideas of every enlightened writer on the subject, occurs in the report of the parish of Dunnichen, but the name of the author, we conceive by mistake, is omitted.

We have now run over two articles of information contained in these volumes, and regret that it is not in our power to arrange a much greater portion in the same manner. We shall, therefore, content ourselves with selecting a few anecdotes here and there, which may convince our readers that this work is not less entertaining than instructive.

Vol. I. p. 228. *Language*. 'The language which was brought from the Continent, and which is now general over the island, was partly introduced by the Anglo-Saxons, in the fifth century, into England; and partly by the Dano-Saxons, in the ninth and eleventh, both into England and Scotland. The Dano-Saxon has continued to be spoken in the greater part of Scotland, and particularly what is called the *lowlands*, with little deviation from the original, till near the present times, in which it has been giving place very rapidly to the modern English language. The cause of this, independent of the comparative merits or demerits of the two dialects, has been the union of the Scottish and English crowns; from which, as England is the larger and wealthier country, and is, besides, the court end of the island, the English tongue has gained the ascendancy, and become the standard of fashion and propriety.'

The following remarks on the *mode of living* are pretty generally applicable to Scotland, and deserve to be copied for more reasons than one. P. 234.

'The expence of living among the common people, is at least, no greater in general, than their incomes. However numerous their families may be, they seldom receive, nor need any aid from the poor's funds. Their food consists of oat-meal porridge, oat-cakes and pease bannocks, barley-broth, with greens, potatoes, butter-milk and water. Some begin now to use wheaten bread and small beer, but seldom any eat butcher's meat. The luxuries in which they indulge, are tea, and what is worse, whisky. Scarcely any fail to put their children to school to learn English, writing, and arithmetic. In general, servants, labourers, and tradesmen, live worse, and perform less labour than in England. But while those of the same class in England have better food and more of it, it appears that in fact, they daily eat up their all; and hence when their families are anywise numerous, recourse must be had to the parish money. On the contrary in Scotland, many half starve themselves, in order to make savings; not a few lay by several pounds sterling, which they reserve for old age, for putting their children to apprenticeships, or for otherwise bettering their own condition, or that of their families.'

P. 262. *Mountains*. 'Ben-uais, a mountain in the parish of Kiltarn, is always covered with snow, even in the hottest day in summer. And, in allusion to this, there is a remarkable clause

inserted in one of the charters of the family of Fowlis, which is, that the forest of Uaish is held of the king on condition of paying a snowball to his majesty on any day of the year, if required. And we are assured that a quantity of snow was actually sent to the duke of Cumberland, when at Inverness, in 1746, to cool his wine.'

P. 299. *Genius*. 'A watchmaker of this parish (Kiltearn) now about 30 years of age, was born and brought up in the high-land district of this parish, and, although he never saw a watch or clock till he was grown up to manhood, yet, by mere intuition, has made several clocks of coarse materials, which go well. He only wants a little instruction and assistance to make a figure in his line.'

Some of our readers may probably recollect that Ferguson, the astronomer acquired his early knowledge in this manner.

P. 305. *Seamen's wages*. 'During the last war, there were a number of seamen from this parish (Rothesay) in the navy service; and, had the prize-money due to them been properly accounted for, it is believed that press-warrants would have been unnecessary here; but, as matters are at present managed, nothing but compulsion will induce them to enter into the navy service. Many of them, to whom prize-money is due, can get no account of, nor even find out the agent in whose hands it is. Would it not answer the purposes of government equally well, were the management of prizes put into the hands of the pay-office, and government become accountable for it, as well as their wages; and, instead of obliging the seamen to employ agents and attornies, at a great expence and risk, might not the inspector of the pay-office correspond with the ministers of the different parishes to which the seamen belong, (which he is even at present sometimes obliged to do) and the situation and circumstances of each seaman's right and claim being, in the course of the correspondence, ascertained, payment might be had at the nearest bank, or an order given upon the nearest custom-house, without either risk or expence? By adopting some measure of this kind, the ministers of the parishes where there are sea-faring people, would have much less trouble than they frequently have by the present mode of management, and would at the same time have the satisfaction of seeing justice done to a set of brave fellows, who have risked their lives in the service of their country.'

We conceive it unnecessary to enlarge on the justice of these observations. The prize-money of common sailors is so hardly earned, and so small in quantity, that any system which prevents their getting possession of it, must be deemed infamous to the individuals who compose it, and disgraceful to the nation which permits it.

P. 356. *Dress*. Parish of Bathgate, 'The alteration in dress since 1750 is remarkable. When the good man (husband) and his sons went to kirk, market, wedding or burial, they were clothed in a home-spun suit of freezed cloth, called *kelt*, pladden hose, with a blue or brown bonnet; and the good wife and her daughters were dressed in gowns and petticoats of their own spinning,

with

with a cloth cloak and hood of the same, or a tartan or red plaid. But now, the former, when they go abroad, wear suits of English cloth, good hats, &c. and the latter the finest printed cottons, and sometimes silk gowns, silk caps, and bonnets, of different shapes, sizes and colours, white stockings, cloth shoes, &c.'

P. 363. *Provisions in time of dearth*. 'The farmers (in Stranraer) generally export their corn, which produces very serious consequences to the inhabitants, as they are obliged to purchase meal at the discretionary price of the seller. To remedy this fore evil, about twenty years ago, a number of mechanics, countenanced by many of the more respectable and wealthy inhabitants, formed themselves into an association, whose object was to purchase meal, to be distributed weekly to the subscribers only. Every subscriber, at his entry, originally paid five shillings, (now seven shillings and six-pence) and thirteen-pence a year. It is governed by a deacon, as he is called, and twelve assessors, chosen annually. This institution has produced very good effects. The subscribers, and the poor in general, are regularly supplied at a price rather below the rate of the country. Their stock is now about 140 l. sterling.'

P. 386. *Diseases*. 'Convulsion fits, of a very extraordinary kind, seem peculiar to this country (Delting). The patient is first seized with something like fainting, and immediately after utters wild cries and shrieks, the sound of which, at whatever distance, immediately puts all who are subject to the disorder in the same situation. It most commonly attacks them when the church is crowded; and often interrupts the service in this, and many other churches in the country. On a sacramental occasion, 50 or 60 are sometimes carried out of the church, and laid in the churchyard, where they struggle and roar with all their strength for five or ten minutes, and then rise up without recollecting a single circumstance that had happened to them, or being in the least hurt or fatigued with the violent exertions they had made during the fit. One observation occurs on this disorder, that during the late scarce years it was very uncommon; and during the two last years of plenty it has appeared more frequently.' Delting is in the Orkneys.

P. 432. *Monopolies*. Parish of Dunnichen. 'When the proprietor of a barony or estate builds a corn-mill upon it, he obliges all his tenants to employ that mill, and no other, and to pay sometimes nearly double what the corn might be ground for at another mill.—Formerly one blacksmith, who was also a farrier, was only allowed to exercise his business on a barony or estate. He had the exclusive privilege of doing all the blacksmith and farrier work. For this he paid a small rent to the proprietor, and every tenant paid him a certain quantity of corn. About thirty years ago, a person of this description had this sole right on the barony of Dunnichen, for which he paid 1 l. yearly.'

This monopoly of corn-grinding exists in several parts of Scotland, and without considering the cruel policy and absurdity of it, may it not be quoted as a burlesque on monopolies in general?

P. 461. *Industry.* 'A young man of the parish of Auchterderran went into the north of England as a labourer, and laid by, out of his earnings, in the course of somewhat more than 20 years, 400l. sterling. He then returned to his native parish, purchased and furnished a pretty extensive feu, upon which he has lived with his family 28 years.'

Vol. ii. p. 180. *Tradition.* 'The following tradition is handed down with respect to the first building of a bridge over the Avon in Hamilton. Some controverted point was to be settled by a plurality of voices, at a meeting of the clergy, to be held at Hamilton, upon a certain day. A priest who lived southward from the town, had been very zealous on one side of the controversy, and had prevailed with a great number of the brethren in his neighbourhood, to join him in supporting it. But on the day fixed, when they came to the side of the river, it was swoln with the rains beyond the possibility of passing, and the opposite party carried the point; at which, the priest was so much provoked, that, being very rich, he immediately ordered a bridge to be built at his own expence, that such a disappointment might not occur in future.'

P. 324. *Tobacco.* Parish of Crailing. 'There is a circumstance, which may be mentioned here, as a proof of the mildness of the climate, and fineness of the soil of this parish, which took place in the late attempt, that was made to cultivate tobacco in Scotland. In one season, a tenant, in this district, drew 115 l. for tobacco plants, and afterwards raised a crop on 12 or 13 acres, which he sold upon the ground, for 320 l. but an act of parliament intervening, (the policy, or the justice of which, need not be entered into) the purchaser was unable to fulfil his bargain, and the farmer was compelled to dispose of his tobacco to government at only 4d. per pound; at which rate it brought him only 104 l. It appeared, from the trials made at that time, that tobacco would thrive well in the southern parts of Scotland.'

Upon the whole, we are disposed to agree with sir John Sinclair, that there is no work, now extant, which throws such light upon the actual state of human society, or furnishes so many useful hints of the most likely means of promoting its happiness and improvement—Nothing indeed but a perusal of these volumes can give the reader a full idea of the copiousness of information to be derived from the plan. The future volumes will contain each from 80 to 100 parishes, so that the whole work will consist of about 10 volumes. It will prove the compleatest survey of a kingdom, of which we have any knowledge; and at the same time, as sir John remarks, will not exceed, either in price or bulk, the topographical accounts given of many individual counties in England. c. c.

ART. XIV. *A Tour from London to the Lakes; containing natural, æconomical, and literary Observations, made in the Summer of 1791.* By a Gentleman. 117 p. pr. 1s. Abraham. 1792.

THE lakes in the north of England have of late years greatly excited the curiosity and attention of the public; and their romantic and picturesque beauties have occupied the pens of many of our modern travellers.

The author of this tour has aimed rather at a flowery and metaphoric stile than a precise and particular description. He also appears to have omitted the mention of a variety of scenes that have always attracted the attention of every person of taste, and even to have been unacquainted with the names of several of the most prominent objects before him, as in p. 45, where he calls the remarkable mountain of Hardknott, *Knott*; page 76, where he terms the lake of Brother's Water, *Broad Water*, &c. &c. s.

ART. XV. *The History of Rome, from the Foundation of the City by Romulus, to the Death of Marcus Antoninus. In three Volumes.* By the Author of the History of France, in three Volumes Octavo. 8vo. 1449 p. pr. 18s. in boards. Cadell. 1792.

SINCE the appearance of Mr. Gibbon's History of the Decline and Fall of the Roman Empire, it has doubtless been frequently the wish of his admirers, that the early period of the Roman History were executed by the same able and masterly hand. As Mr. Gibbon, however, has intimated no intention of this kind, a fair field lies open for the exertions of others. A writer, who, though he chuses to remain anonymous, has acquired some degree of reputation by his Abridgement of the History of France, in three volumes, here undertakes to supply this defect by presenting the public with a History of the Roman Republic, which, together with Mr. Gibbon's work, may furnish an entire and uniform course of Roman History. And though we are not able to discover in this historian all that diligence of research, or originality of thought for which Mr. Gibbon is justly admired, yet in a path of history which has already been cleared by so many able pioneers, we think him (at least as far as respects language) not incompetent to undertake a complete Roman History in Mr. Gibbon's manner; for he is certainly, as we have formerly remarked, by no means an unsuccessful imitator of this celebrated historian's style.

In this work our author professes to have made Hooke and Ferguson his principal guides, not however without occasionally consulting every French and Latin historian from whom he

he might expect to derive information. The early part of the history, particularly that of the kings of Rome, he has comprized in a small compass, judiciously conceiving it to be one of the first duties of an historian to discriminate the fabulous parts of history from those which are entitled to credit. From our author's history of the kings, we shall select his remarks on the philosophical character of Numa. Vol. 1. p. 25.

‘ When Numa ascended the Roman throne he was entering into his fortieth year, and to the vigour of manhood he united the prudence of age. The system of administration which he adopted, accorded with the blameless tenor of his private life: he studied to eradicate the evils which sprung from civil discord and military violence: and his gentler influence suspended, though it could not extinguish, the turbulent ambition of his people. To the reader who is only delighted with the tumult of battle, his reign will indeed afford but little entertainment; but to the philosophic mind it offers a grateful and guiltless repast, unallayed by dark intrigue, and unpolluted by bloody dissension.

‘ The silent hours of Numa had been devoted to reflection; and he frequently withdrew from society to indulge his meditations amidst the deep recesses of his native woods. An ignorant and superstitious age converted his love of solitude into a mysterious communication with some protecting deity: though the integrity of the sage may be impeached in countenancing the fiction, yet the pious fraud of the monarch may be palliated if not vindicated; and policy will pardon that deceit which was exercised to reform the manners, and to restrain the passions of a lawless and barbarous people.

‘ The laws and forms of religious worship, which were the result of the contemplative mind of Numa, and which were ascribed to his nocturnal converse with the nymph Egeria, have been preserved by the accurate pen of Plutarch. Though the sagacity of the Sabine philosopher is supposed to have pierced the thin veil of Polytheism, and to have acknowledged one God sole and omnipotent, yet the prudence of the monarch was satisfied with introducing order and decency among those ceremonies which he was not permitted to abolish, and with checking the growth of those errors which he was not capable of eradicating. The bloody sacrifices which had stained the reign of Romulus were suspended; and during the peaceful administration of Numa, the deity was propitiated by the more innocent oblations of bread and meal, of wine and milk. A ferocious people were taught to respect the lives and sufferings even of the brute creation; and the similar system framed by Numa and by Pythagoras, have induced many to believe that the former derived his precepts from the ingenuity of the latter. But this opinion is combated by the concurring authorities of Livy, Dionysius, and Plutarch; and it is now unanimously agreed, that the Grecian sage flourished not till a considerable period after the decease of the Sabine.

‘ The discernment of Numa had regarded with contempt the weak idolatry of those who bowed before the workmanship of their own hands. The images of brass and marble, which were produced

produced by the glowing genius, and were fondly cherished by the lively imagination of the Greeks, were proscribed by the more severe judgment of the Sabine philosopher; and all representations of the gods were, for above one hundred and sixty years, sedulously excluded from the temples of the Romans.'

The studied and artificial style with which the preceding passage is written, is preserved with a great degree of uniformity through the whole work, except where the author borrows the more simple phraseology of Hooke.

The learned reader will perceive in the following extract how much of the effect of Livy's interesting narrative of Hannibal's march over the Alps is lost, by substituting *general* in the room of *particular* description. Vol. I. p. 387.

'It was towards the close of autumn that he began to ascend those barren mountains which are eternally covered with snow. His steps were pursued by famine, and his march was interrupted by the inclemency of the elements, or exposed to the incessant assaults of a fierce and intractable race, whose long shaggy hair and savage dress impressed the beholders with terror and astonishment. Hundreds were daily crushed by the fragments of rocks which the barbarians rolled upon their heads; hundreds, betrayed by the slippery surface of the ice, tumbled head-long into vast and unfathomable precipices; while the numbers that perished by cold and hunger, exceeded those that fell the victims to the fury of man. Nine days their painful toils had been continued, when on the tenth their fainting spirits were revived by the prospect of the fertile fields and flourishing cities of Italy. From the summit of the Alps Hannibal displayed to his troops the luxuriant plenty of the plains beneath, the rich rewards of their labours. Two days were assigned to recruit their exhausted strength; and on the third the signal for their departure was given. In their descent they experienced a repetition of the same distresses and the same losses. But the genius and constancy of their leader triumphed at length over every obstacle: on the fifteenth day from first entering the passes of the Alps, his way-worn followers reposed amidst the abundance of the Insubrian plains. Their emaciated figures proclaimed the hardships they had endured; and of the vigorous and numerous army which had traversed the Pyrenean mountains, only twenty-six thousand meagre veterans escaped from disease, from famine and the sword, to reap in Italy the harvest of their adventurous valour and stubborn toils.'

We shall add one further specimen of the author's talents for historical painting, in his relation of the death of Pompey. Vol. II. p. 361.

'While Cæsar assiduously improved the moments of victory, the unhappy Pompey pressed with trembling speed his disgraceful flight. From the disastrous field, which had for ever overwhelmed his fame and fortune, he had retired to his tent to meditate on the dangers of his situation: as he sat pensive and lost in thought, he was roused by the intelligence that the banners
of

of Cæsar were already displayed in his camp: he exchanged the purple of the general for a habit more suitable to his condition; and mounting his horse, swiftly fled by the opposite gate. The humble cottage of a fisherman received the illustrious fugitive; who, after a short and broken slumber, embarked with a few faithful attendants, and steered for Lesbos. On that island, secure from the din of war, his blameless consort had fixed her residence; and Cornelia first learned from the presence of her husband his and her own misfortunes: she ascended the ship, the partner of his flight and affliction; and Pompey, after touching at the coasts of Cilicia and Cyprus, directed his anxious course to the shores of Egypt.

‘ The influence of Pompey, and the arms of Gabinius, had restored the sceptre of Egypt to Ptolomy Auletes: on his death it had passed to the hand of his son; but the breast of the new monarch was disturbed by the pretensions of his sister Cleopatra, who by the will of her father was to share the bed and crown of her brother: his feeble youth was directed by his general Achilles, his tutor Theodotus, and the eunuch Photinus; and their guilty souls were alarmed by the approach of a hero who might erect himself into the arbiter of the affairs of Egypt. The double claims of gratitude and hospitality would indeed be violated by the murder of Pompey; but the bloody deed would secure their own power, and, it was expected, would conciliate the favour of Cæsar; and the execution of the crime was entrusted to Septimius, a Roman deserter, whom his employers were assured would never be diverted from his purpose by any consideration of fear or remorse.

‘ A small bark was dispatched to receive the destined victim; and as Pompey, after embracing Cornelia, entered the vessel, accompanied by his freed-man Philip, his presaging soul recalled the lines of Sophocles, “ That he who trusts his freedom to a tyrant, becomes from that instant a slave.” His apprehensions were increased by the gloomy silence of Septimius and his companions; yet a gleam of hope darted on his mind as he beheld the shore lined with the royal guards, and honoured by the presence of the king himself. A moment dispelled the pleasing illusion; as he rose on the arm of his freed-man Philip, to quit the bark, his back was pierced by the dagger of Septimius. Sensible that resistance was vain, he only endeavoured to preserve in his last moments that decency which had distinguished him through life; and covering his head with his robe, without uttering a word, he sunk beneath the repeated strokes of his treacherous assassins. His fate was the signal of flight to his friends; the lamentations of Cornelia were interrupted by her fears; and the Roman squadron, incapable of avenging the crime they deplored, hastened to quit the guilty and inauspicious coast.

‘ Thus perished, by the weak and wicked maxims of the ministers of Ptolomy, and in the fifty-eighth year of his age, Pompey the Great. His head was separated from his body by his murderers, which was negligently or insultingly left on the barren strand; and the last rites were administered by the fidelity of his freed-man Philip. As he wandered along the shore in
search

search of materials to compose the slender pile, he was addressed by an aged soldier who had fought and conquered beneath the auspices of Pompey. "Who art thou," exclaimed he, "who art making these preparations for the funeral of Pompey the Great?" "I am his freed-man Philip." "Thou shalt not," replied the generous veteran, "have all the honour to thyself, let me partake the sacred and grateful care; it will please me, amidst the miseries of exile, to have touched the body, and assisted at the funeral, of the greatest and noblest soldier Rome ever produced." By their labours an humble monument arose; and the inscription, "How poor a tomb covers the man who had so many temples erected to his glory," might admonish the reader of the instability of fortune, or remind him of the ingratitude of mankind.

This last sentence is one, among innumerable instances, which occur in this work, of so close an imitation of Mr. Gibbon's phraseology, and method of constructing his periods, as to expose the author, not without some reason, to censure, as a servile copyist.

Mr. Gibbon has, unquestionably, as an historian, many excellencies; but he has also many faults; and those which respect style, as they chiefly consist in deviations from ease and simplicity, ought to be scrupulously avoided in histories which are intended for the use of young persons, who before their taste is refined or corrupted, are always best pleased with plain narrative, for this obvious reason, that it is most easily understood. Hooke's Roman History, with all its defects, will, we have no doubt, be always preferred by young readers to the writings of Gibbon, or of any of his most successful imitators.

D. M.

ART. XVI. *An entire and complete History, Political and Personal, of the Boroughs of Great Britain; together with the Cinque Ports. To which is prefixed, an original Sketch of Constitutional Rights, from the earliest Period to the present Time, &c. &c. Vols. II and III. Price of the 3 Vols. 1l. 1s. in Boards. Riley. 1792.*

WE have already paid particular attention to the 1st volume of this work (see Analytical Review, Vol. XII. p. 374.) and we shall now proceed to consider the remainder of a publication, which, whether we reflect on the subject, or the manner in which it is treated, cannot fail at the present moment to awaken the attention of the public.

Colchester. This borough has acquired great celebrity in the annals of controversy and corruption; and the relation of the arts practised there, would, according to our author, call up a blush 'even on the face of political profligacy.'

It is not a little remarkable that Messrs. Fordyce, Mayre and Potter, all appeared in the list of bankrupts, soon after their

unsuccessful

unsuccessful attempts to represent this place in Parliament; and it is supposed, that the ruinous expences of their respective elections, contributed in no small degree to their misfortunes.

Harwich. Political character. This was formerly a Treasury borough, and numbered among those entirely under the influence of government; but a certain celebrated surveyor-general, 'of parliamentary notoriety,' managed with so much dexterity, as to secure that patronage in his own person, which he had before exercised officially.

Number of voters, 32.—Returning officer, the mayor.—Patron, John Robinson, Esq.

'Pension.—In the pension list of Charles II. it appeared, that Thomas King, Esq. member for Harwich, had a pension of 50*l.* a session, besides meat, drink, and now and then a suit of clothes!'

Portsmouth. The elective franchises of this town, which, on account of its fortifications, has been often stiled the 'Key of the kingdom,' are confined to a mayor, recorder, 12 aldermen, and an indefinite number of burgesses.

Number of voters, 110.—Patron, sir John Carter.

Stockbridge. Right of election is in the inhabitants, house-keepers paying scot and lot.

Mode of bribing the voters. 'The bailiff, who is generally an inn-keeper, or one dependent upon an inn-keeper, is the returning officer at elections; for it is said that the inn-keeper, in order to have an opportunity of receiving bribes upon these occasions, without being liable to the penalty, has frequently procured one of his own ostlers to be elected bailiff, and has himself carried the mace before him.'

Sir Richard Steele, who represented this borough in the reign of queen Anne, carried his election against a powerful opposition by the merry expedient of sticking a large apple full of guineas, and declaring that it should be the prize of that man, whose wife should first be brought to bed, after that day nine months.

Number of voters, 57.

Christchurch. Right of election—in the inhabitants, householders, paying scot and lot, 'but at present assumed and exercised by the corporation exclusively.'

Number of voters, 24.—Patrons, lord Malmesbury and George Rose, Esq.

Yarmouth, Isle of Wight. Political character. It contains about 50 houses, cottages included; the right of election is in the capital and free burgesses.

We are here told, that the 4 members for Newport and Yarmouth are returned by two persons only; and the two members for Newton, in the same island, by four persons: thus six members are chosen by six electors!

Winchester. Number of voters, 60.—Patrons, duchess of Chandos and Henry Penton, esq.

Political anecdote from a pension list of Charles II. ‘Sir Robert Holmes, member for Winchester, first an Irish livery-boy, then a highway-man, now *balshaw* of the Isle of Wight, got, in boons and by rapin, 100,000*l*. The cursed beginner of the two Dutch wars.’

Andover. Political character. The exclusive privilege of election has been assumed by the corporation, notwithstanding there are six hundred houses in the borough.

Number of voters, 24.—Patrons, earl of Portsmouth and Joshua Iremonger, esq.

Whitechurch. Political character. ‘This borough is the joint property of lord viscount Sydney and lord viscount Middleton, of the kingdom of Ireland; the freeholds which give the right of voting, being conveyed by those noblemen to their respective friends, for the purpose of performing the ceremonies of an election. The number of freeholds are about 70, but the actual number of electors cannot be said to be more than two.’

Weobley. Number of voters, about 45.—Patron, marquis of Bath.

Anecdote from a pension list, published in the reign of Charles II. ‘Sir Thomas Williams, king’s chemist (and a member for Weobley,) has got 40,000*l*. by making provocatives!’

Rocheſter. This city, owing to its vicinity to Chatham, is in a considerable degree under the influence of the admiralty; and it has always been customary to compliment that board with the nomination of one of its members.

Queenborough. Political character. — This has been very justly considered, for many reasons, a government borough, for although there have been many contested elections, there is no instance, since 1727, of any member being returned in opposition to administration. The systematic application of the patronage of the Board of Ordnance to the purposes of acquiring an influence in this borough, has been attended, we are told, with the progressive increase of the ordnance establishment on the Thames and Medway.

Number of voters, 131; of these 23 hold places under the ordnance, and 11 under the admiralty; 7 are officers in the navy, 1 in the artillery, and 14 or 15 are ordnance labourers on the gun-wharfs at Sheerness and Purfleet.—Patrons, Ordnance and Admiralty!

Clitheroe. Number of voters, 42.—Patrons, Thomas Lister, esq. and Asheton Curzon, esq.

Newton. Political character. The right of election in this borough is in the steward of the lord of the manor, and the bailiff and burgesses who derive their privileges from prescription.

Number of voters, 36.—Patron, Thomas Peter Legh, esq. lord of the manor.

Great Grimsby. Number of voters, 75. Patron, Charles Anderson Pelham, esq.

Thetford. Political character. The right of election being in the corporation, this select junto, like all others whom accident or intrigue have invested with power of delegating representatives, is under the control of a patron.

Number of voters, 31.—Patron, the duke of Grafton.

Castle Rising. Political character. The burgesses were formerly about fifty in number, but it has been lately found convenient to reduce their number to *two* only.

Patrons, countess of Suffolk, and earl of Orford.

Berwick upon Tweed. Political anecdote. The non-resident freemen of this borough, living in London, being put on board two vessels in the Thames, immediately previous to the election of 1768, in order to be conveyed to Berwick by water, Mr. Taylor, one of the candidates in opposition, covenanted with the naval commander of this election cargo for the sum of 400l. to land the freemen in Norway. This was accordingly accomplished, and Mr. Taylor and lord Delaval took possession of their seats without any farther expence.

Brackley. This is one of the many boroughs entirely subservient to aristocratic greatness.

Number of voters, 33.—Patron, duke of Bridgewater.

Higham Ferrers. This town, which sends but one member to parliament, is under the sole influence, and at the entire disposal of earl Fitzwilliam.

The number of voters does not exceed 84.

Woodstock. This place is adjoining to the park wall of Blenheim, and notoriously under the influence of the duke of Marlborough.

Banbury. The right of voting in this populous town is confined to a mayor, six aldermen, and 12 burgesses.

Number of voters, 19.—Patron, earl of Guilford.

Bishop's Castle. Political character. This borough, like Wenlock in the same county, is entirely under the direction of its titled proprietor.

Number of voters, about 50.—Patron, lord Clive.

Bath. This, which is one of the most elegant and populous cities in the kingdom, sends two members to parliament, by the exclusive election of the mayor, aldermen, and commoncouncilmen *only*; in all, thirty-two persons!

Patrons, marquis of Bath and earl Camden.

Minehead. Number of voters, 160.—Patron, John Fownes Luttrell, esq.

The greater part of this borough having been lately destroyed by fire, the number of electors must be very considerably decreased.

Ilchester.

Ilchester. Political character. 'This borough lately came under the patronage of John Harcourt, esq. of this place, one of its present members, by the purchase of a majority of its houses, which, we understand, has been since disposed of to Mr. Troward, the attorney of Norfolk-street.'

Milborne Port. The elective franchises of this borough are attached to the possession of nine parcels of burgage-lands, which are the sole property of William Coles Medlycott, esq. and Edward Walter, esq.

Dunwich. This town, which was formerly the most considerable in the county of Suffolk, and the see of a bishop, is now reduced to a mean village consisting of about thirty houses.

Number of voters, about 14.—Patrons, sir Joshua Vanneck and Mr. Barne.

Orford. 'The corporation of this borough consists of a mayor, recorder, eight port men, and 12 capital burgesses, in all twenty-two, in whom the election is vested. The number is seldom complete, there being scarcely ever more than 10 or 12, who are chiefly composed of the sons and relations of the earl of Hertford. The constituent and representative bodies, being made up of this nobleman's family, the usual mode of canvassing is laid aside, and the election made up among themselves without trouble or expence.'

Aldborough. Number of voters, about 35.

Patron, P. C. Crespigny, esq.

St. Edmundsbury. Right of election, in the alderman, burgesses, and common council men.

Number of voters, 37.—Patron, duke of Grafton.

Bletchingly. Number of voters—the burgage-holds, which are 90, are all the property of one individual.

Patron, sir Robert Clayton.

Guilford. Number of voters, about 120.—Patrons, lords Onslow and Grantley.

Gatton. This borough, which at present consists of no more than two houses, was once the property of the unfortunate sir George Colebrooke, and, at the time of his failure, was actually sold by the assignees under his commission to lord Newhaven, who afterwards disposed of it to Messrs. Percy and Graham. After passing through a variety of hands, it now belongs to William Currie and Robert Ladbroke, esqs.

'In this instance the constituent and representative body, who are the same in number, may also possibly be the same persons, as they would have the power to elect each other. This, among many others, is a striking instance of the present fallacious and inadequate state of the representation, and shews the indispensable necessity of applying some immediate remedy to an evil of such an enormous magnitude.'

Returning officer, the constable appointed at the court leet of the two proprietors. Number of voters, 2.

Haslemere. The freeholds, which here constitute the right of voting in this place, were purchased by Mr. Chandler an attorney of Guilford, who afterwards sold them to the earl of Lonsdale the present proprietor of this borough.

Horsham. Right of election, exclusively in the burgage-holders.

Number of voters, 25.—Patrons, duke of Norfolk and lady viscountess Irvine.

Midhurst. This is a borough which has the privilege of sending members to parliament, although there is not a single house standing within the limits of it. The right of election is in 120 burgage-holds, the situation of which is distinctly marked at present by the position of a large stone upon each of them. These burgage-holds were sold by the trustees of lord viscount Montagu, for forty thousand guineas to the earl of Egremont, whose brothers were returned for this borough at the last general election.

‘How can these gentlemen (says our author) be called representatives, when there is not so much as one solitary individual existing within the precincts of the place, to make a constituent body? If the voice of the nation is only to be heard in the House of Commons, how can that possibly happen, unless it be its real representatives? And whether we are governed contrary to our inclinations, or by persons to whom we have given no such commission, we are equally an enslaved people. The above instance is a sufficient conviction of the mockery of our representation, and of the want of some immediate radical cure for so great an evil.’

Shoreham. A club under the denomination of the ‘Christian Society,’ rendered this place conspicuous in the annals of corruption. The disfranchisement of 81 freemen, and the extension of the right of voting to about 1200 freeholders of the rape of Bramber, has banished venality from, and restored independence to this borough.

Bramber. This place consists of six and thirty miserable cottages, which answer to the number of votes.

Patrons, duke of Rutland and sir Henry Gough Calthorpe, bart.

Steyning. This joins Bramber, and with it constitutes a street, which, as we are told, is not more than two-thirds as large as Fetter-lane, London; nevertheless they constitute two boroughs, and send four members to parliament.

Number of voters, about 100.—Patrons, duke of Norfolk and sir John Honeywood.

East Grinstead. Number of voters, 36.—Patron, duke of Dorset.

Appleby. Number of voters, nominally about 100 burgage-holders; really 2.

Patrons, earls of Thanet and Lonsdale.

Wilton.

Wilton. Number of voters, 24.—Patron, earl of Pembroke.

Downton. Number of voters, from 20 to 80, at the will of the proprietors. — Patrons, earl of Radnor and Robert Shaftoe, esq.

Heytesbury. Number of voters, 50 burgage-holders. — Patrons, duke of Marlborough and P. W. A. A^c Court, esq.

Westbury. Number of voters, 24.—Patron, E. of Abingdon.

Calne. Number of voters, 24.—Patron, marquis of Lansdown.

Malmesbury. Number of voters, 13.—Patron, Dr. Wilkins, receiver-general for the county.

Ludgershall. Number of voters, about 70.—Patron, lord viscount Sydney.

Old Sarum. ‘ This borough, with the assistance of Midhurst, sends four members to parliament, although there is not a single house standing, nor person living within the limits of either, to be represented.’

Number of voters, nominally 7 but really one. — Patron, lord Camelford.

Marlborough. Number of voters, 3. — Patron, earl of Aylesbury.

Droitwich. Number of voters, 14.—Patrons, lord Foley and sir Edward Winnington.

Bewdley. Number of voters, 14.—Patron, lord Westcote.

Thirsk. Number of voters, 30.—Patron, sir T. Frankland.

Welch Boroughs. The boroughs of Beaumaris, Radnor and Montgomery, can alone be said to be under absolute control.

Cinque Ports. Such was formerly the corruption, venality and profligacy of the Cinque Ports; and such the arrogance of the lord wardens, that they formerly assumed to themselves the right of nominating one and sometimes both of the representatives of each borough-town within their jurisdiction, as a matter of course. Their influence is still paramount in many, and conspicuously prevalent in all.

Royal Burghs of Scotland. The number of voters in several counties in Scotland, is not greater than in many of the rotten boroughs of England, and as to the districts of boroughs that send members to parliament, the corporations only have votes, to the utter exclusion of the freeholders.

We have been induced, partly from the nature of the present work, and partly from the critical period at which it has been published, to extend this article to a greater length than we at first intended.

The praise of industry, attention, and, as far as we are able to judge, of correctness, is assuredly due to the author, who seems to be eminently qualified for the task he has assumed, and who, from his own personal acquaintance with many of the boroughs, and those of the Cinque Ports in particular, has been enabled to enter into all the minutiae of political corruption.

At a moment when the spirit of reformation has gone forth, the present publication will, no doubt, be read with avidity, and we venture to add with instruction, for in it the true patriot will learn to beware of the interested efforts of those who now possess, as well as those who at present aspire to power, while the hardiest partisan of despotism will be taught to blush at that profligate corruption, which at one and the same time disgraces the legislature, and debases the people.

ART. XVII. *The Life of Mrs. Gooch. Written by herself, and dedicated to the Public.* 3 vols. 12mo. about 500 pages. pr. 10s. 6d. sewed. Kearsley. 1792.

THE three small volumes before us contain the particulars of, and an apology for, the life of a celebrated and unfortunate female. * This work is said to be the offspring of solitude and reflection, and we are well aware that many painful sensations must have been awakened, and a variety of unpleasing ideas called forth during its composition.

We shall not enter into the detail of a life, variegated with 'ingratitude, ill treatment, and fraud;' or repeat the complaints of a person, 'whose constitution is ruined, whose peace of mind destroyed,' and who is 'encompassed with debts;' far less are we inclined to comment upon those passages, in which the honour of a husband, the fondness of a mother, and the affection of a family are called in question.

The following quotation, in which we behold Mrs. G. committed to and relieved from a prison in the city of Lisle, will afford not only an adequate idea of the present publication, but of the misfortunes of the heroine.

'I was in a weak and languid state when I was arrested by all my creditors combined together, and conducted to the jail whose least horror was indeed its name!—It is impossible to describe, nay it is impossible to conceive, what I suffered there.—I was in every respect treated (except that I did not wear chains) as a criminal; and I am convinced that every felon in Newgate meets with indulgences that I did not: they are permitted to see their friends; and even this was a liberty denied to me. Mr. Walpole, (brother to Mrs. Watkins, who resided at Lisle) with extreme difficulty, once obtained permission to go into the jailor's room to see me. I told him in English (which they did not understand) that I wished him to look at my apartment. He began to ascend with me the wretched stair-case that led to it, but was suddenly repulsed by these guardians of hell, and desired to return. He saw however enough to convince him of the horrible situation I was in.

'I had no fire place; no bed but on the floor, which was paved with rough stone; in short, the horrors I underwent in the prison at Lisle ought to cry aloud for vengeance in any Christian country!

'I here

‘ I here pawned my other watch.—Madame Plaquet had taken the duplicate of the former, together with two trunks, and all my property that was in her house ; not one article of which has been ever returned me.

‘ A young and beautiful French woman was brought in a prisoner for four guineas. The jailor desired I would let her sleep in my room on another bed prepared for her. I readily accepted the proposal ; but found her so very ill, and so much affected with her situation, that pity pleaded her cause in my breast, and I resolved if possible to release her.

‘ I sent for her creditor, and proposed his taking my note of hand for the debt, which he agreed to, and I felt more happiness in thus liberating her, than I could possibly have done in her society, although by voluntarily losing it I sacrificed the only possible comfort I could have, that of conversing with one human being.

‘ I had not a prospect nor a hope of deliverance—my future state was enveloped in a thick cloud, through which my eyes could not penetrate, and I felt that it must disperse greatly indeed before any gleam of sunshine could intervene!—Not one of the many English residing at Lisle (excepting Mr. Walpole) had the charity either to call or send to me. I could not have treated my worst enemy so, had I known one in that situation. I never went down stairs but to ask for what was necessary ; indeed I was locked up every afternoon at five, and my door was not opened till ten the next morning.

‘ I went one morning to speak to the jailor, and was peeping through the bars of two iron doors which separated me from him, as he was standing at the door of the street. A person who had the appearance of a merchant was speaking to him, and inquiring for a prisoner. He looked at me with a sort of emotion, and asked me hastily if I was one. I told him that I was detained there for three hundred pounds without *fairly* owing one. He asked me some questions, and our conversation ended by forgetting the business that had brought him. He went away and told me, as that was the case, if fifty louis d’ors would extricate me, I should have them by three o’clock the same day.

‘ At three o’clock Mons. Grandel came. He told me that he had been employed, since he saw me, in calling on my creditors, and had not found any of them inexorable : he offered to distribute a certain sum of money among them, leaving me sufficient to return to England. To this I joyfully consented. He returned with a coach in the evening, and delivered me from a residence that was even too bad for the most hardened criminal.’

The present biographical sketch, we are told, has been suggested and enforced by necessity ; this circumstance must disarm both moral and literary criticism of their severity, it indeed inclines us most cordially and fervently to wish, that the unhappy female, who is the subject of these memoirs, and who seems to be well aware of the impropriety of her former conduct, may be extricated from the labyrinth of her difficulties,

ties, and enabled in retirement to endeavour to obtain that peace and tranquillity which, if they do not actually constitute, are at least the substitutes for happiness.

ART. XVIII. *Elemens de l'Art de la Teinture, &c. Elements of the Art of Dyeing.* By Mr. Berthollet, M. D. 2 vols. 8vo. Paris. 1791.

THIS work is divided into two parts. The first part, which treats of dyeing in general, contains three sections, and each of these sections is divided into chapters. The second part, which treats of the processes in dyeing, contains six sections, which are subdivided also into chapters. In the first volume, the subject of the first section is, the general properties of colouring substances, on which there are six chapters, viz. Of colouring parts and their affinities.—Of mordants.—Of the action of different substances, and particularly of that of air and light upon colours.—Of the yellow colour produced in animal substances by the nitrous acid, and the oxygenated marine acid.—Of astringents in general, and particularly of the gall-nut.—A recapitulation of the theory delivered in this section. The second section contains four chapters, viz. Of the distinguishing differences between wool, silk, cotton, and line, and of the operations to render them proper, or to prepare them for being dyed.—Of the workshops and manipulations in the art of dyeing.—Of combustibles.—Of the means of determining the goodness of a colour. The third section is divided into twelve chapters, viz. Of acids; vitriolic, nitrous, marine, oxygenated marine, *aqua regia*, tartareous.—Of alum.—Of vitriol of iron.—Of vitriol of copper.—Of vitriol of zinc.—Of verdigris.—Of sugar of lead.—Of fixed alkalis.—Of soap.—Of sulphur.—Of arsenic.—Of waters. In the second volume, the first section treats of black colours, on which there are three chapters, viz. On the processes for dyeing black.—Observations on the processes of dyeing black.—Of gray colour. The second section treats of blue colours, in five chapters, viz. Of indigo.—Of the *pastel* (*isatis tinctoria*) and the *rouëde* (*isatis lusitanica*).—Of dyeing by indigo and the *pastel*.—Of the Saxon blue.—Of dyeing blue with Prussian blue. Section the third treats of red colours, in eleven chapters, viz. On madder.—Of the processes of dyeing with madder.—Of cochineal.—Of dyeing scarlet.—Of dyeing crimson. Of kermes.—Of gum lac.—Of litmus.—Of the *carthamus tinctorius*.—Of Brazil wood.—Of logwood. The fourth section on yellow, is divided into four chapters, viz. Of the *reseda luteola*, or woad.—Of the yellow wood.—Of the *bixa orellana*, or *recou*.—Of the *ferratula tinctoria*, or *sarrette*, and of many other ingredients proper for dyeing yellow. The fifth section

section is on the fawn colour (*fauve*), which is treated in two chapters, namely, Of the green bark of the nut, and of sumach, and some other substances proper to produce a fawn colour. The sixth and last section is on compound colours, on which there are four chapters, viz. Of the mixture of blue and yellow, or green.—Of the mixture of red and blue.—Of the mixture of red and yellow.—Of the colours which result from the mixture of black with other colours, and browns.

As at this period the new system of chemistry is pretty well established; as the author of these volumes is one of the most enlightened philosophers who have adopted it; and as he has applied himself more than any of them to the advancement of arts by the means of chemical knowledge; the public will be much disappointed if they do not find in this work the subject of dyeing explained on better principles, and the practice of it improved. We have sincere pleasure in saying, that there are, we think, few who cultivate the knowledge of this art who will not be much gratified by reading Mr. Berthollet's work.

In the introduction, which contains forty-eight pages, we have the origin of the art of dyeing traced, and a general history of its progress and state at different times in different places. It is of the most remote antiquity in perhaps every society of men. The admiration of colours among savages and barbarians, is evident from their painting the skin; from the ornaments of their dress being substances that have vivid colours, such as feathers, brilliant stones, shells, &c. The Egyptians, Hebrews, Gauls, Greeks, Romans anciently, as well as the savages and barbarians of the new worlds, discovered by the moderns, ornamented their bodies with various paints and substances of glaring colours. Some of these discovered the art of colouring various substances; the Egyptians and Tyrians especially had this knowledge. The art of dyeing cloth was imported into Greece from India, after the conquests of Alexander. The application of the principles of natural philosophy and chemistry to all the arts, and the description of them, was, however, only first attempted by the Academy of Sciences of Paris; the execution of which project is contained in their Encyclopedia. One of the dyes of the ancients is now unknown and unequalled, that is their purple. To dye this colour, the Tyrians used a juice obtained from two species of shell-fish; one was called *the purple*, the other was a *buccinum*. In the time of Augustus, a pound of Tyrian purple cloth sold for a sum equal to 790 livres, or about 29 pounds sterling. At last the Roman emperors reserved the use of purple cloth for themselves only; and others who presumed to wear it were punished with death. This tyrannical punishment no doubt occasioned the art of dyeing this colour to be lost first in the west of Europe, but not till much later

later in the east; for it flourished there as late as the eleventh century. The *coccus*, or kermes, furnished another colour, viz. scarlet, scarcely less valuable than the purple. Soap was not known to the ancients, and this gives the moderns a decisive advantage. Dyeing scarlet with cochineal, the most signal discovery of the moderns, was learned from the Mexicans by the Spaniards in 1523. Brasil-wood, logwood, *rocou*, have been imported by the moderns from America. The solutions of alum, now so much used, have improved greatly the colours of the ancients. Indigo was probably used in India, but not in Europe till the sixteenth century. The encouragement given to artists, who had languished during the tempestuous ministry of Richlieu and Mazarin (*sous les ministères orageux de Richlieu et de Mazarin*) is noticed. The writings on dyeing by Dufay, Hellot, Macquer, and the French Academy, are mentioned; to which might have been added those of Scheffer and Bergman. Mr. B. concludes the introduction with observing, that he has ‘endeavoured to place himself between natural philosophers and artists. I have, in the first place, presented to the former the points of contact between the phenomena which the art of dyeing presents, those which we observe in nature, and the principles that they have established by their discoveries. I have endeavoured to refer all the combinations produced in the formation of colours to the laws of affinity; and all the changes, all the alterations which the colouring molecules undergo, to the principles of the combination formed. I only distinguish here two effects of affinities; one in which the first combination is produced, the other by which the ingredients of the combustion obey their mutual affinities. The first is analogous to neutral salts, the second is similar to combustion, to putrefaction, and many other natural operations, &c. &c.—I have presented to artists the principles of chemistry, which may serve to explain the phenomena of dyeing; or I have rather endeavoured to make them sensible how necessary it is for them to know the principles of chemistry. I have fixed their attention upon objects which have an immediate connexion with their art. I have traced an outline of the operations which serve for the preparation of the substances they employ, to enable them to make for themselves the substances they have occasion to employ when advantageous, and to give them a just notion of the nature and properties of those substances. But I hope I shall stand excused, if, in endeavouring to give precision to the processes I have described, I have omitted some essential circumstances; if I have not always distinguished the best, and if some that are interesting have escaped my description. The mystery which is made in most manufactories is a great obstacle to those who wish to enlighten and improve the arts, &c. &c. It will be perceived then, that I have been afraid to lead artists into error, inasmuch as I advise them not to alter
their

their processes prematurely: but my object has been to enable them to have a guide in their essays, to give a reason for the phenomena of their art, to select observations, and to introduce gradually into their workshops more simple, perfect, and varied methods.

In the first chapter, on colouring parts and their affinities, after rejecting the assigned cause of colours, and the nature of colouring parts according to Delaval and Poerner, Mr. B. explains the phenomena of dyeing, with Dufay and Bergman, on the principle of chemical affinity between the colouring matter and wool, cotton, silk, and line. The combinations are rendered more intimate by the intermede of alum, or some metallic oxide. Colouring matter also combines, and has its colour improved or changed, by alkalis, acids, and earths.

The second chapter treats of *mordants*; by which term is to be understood substances that serve as intermedes between the colouring parts and stuffs dyed, whether with a view of promoting the union or altering the colour. On these mordants depend the brightness, the permanency, and resistance to solution in water, acids, &c. Sometimes the stuff is first steeped in the *mordant*, and then the colouring matter is applied; in other cases the mordant is mixed with the colouring matter. In most instances, a piece of dyed cloth is a triple combination, consisting of colouring matter, the mordant, and the stuff. Drawings are executed upon the principle of the mordant being applied only to the parts of the stuff on which figures are to be printed; which compound unites so closely with the colouring matter that it cannot be washed off, as it can from the compound of the stuffs and colouring particles only.

The mordant most used in dyeing wool consists of alum and tartar, which seem to decompose each other only by the aid of the affinity of the wool and colouring particles. Sea-salt, nitre; metallic salts, especially of tin, lead, and iron; calces, as that of tin; earthy salts, with bases of lime; lime itself; clay; and animal and vegetable substances; are also used as mordants.

In the third chapter the author displays great acuteness in investigating the influence of air and light upon colours.

Chapter IV. is very interesting, as it treats of the action upon animal matters of nitrous and oxygenated marine acid, in producing a yellow colour. The *rationale* of the action of nitrous acid is that of combustion, during which azotic gas is disengaged, and if too long applied, the texture is destroyed, and the common phrase *burnt* is proper.

Mr. Brunwiser concluded, that the colours of all fruits, leaves, and flowers, depend upon the colouring parts of wood, which are disguised by an alkali; these colours are all produced by the mixture of yellow, blue, and red; and the mineral acids, by combining with this alkali, disengage the colouring parts; and that the carbonic acid of the atmosphere produces this effect

effect naturally, by combining with this alkali. The colouring matter of wood was extracted by the nitrous acid, and employed to colour silk and hair yellow. Silk may be dyed yellow by nitrous acid, and afterwards by immersing it in alkaline ley. The nitrous metallic salts and nitrous alum, produce the same colour as the acid alone.

Oxygenated marine acid, by the excess of oxygen, turns at last the substances white which had been rendered yellow.

Chap. v. is on *astringents*, particularly on that of the gall-nut. Very different substances, as alum and vegetable matter, are also called astringents.

Iron has been supposed to have a weaker affinity for vitriolic acid than for the astringent matter, therefore it was precipitated in the making of ink, but the acid usually dissolves this precipitate. Other metals in like manner are precipitated by the astringent principle. Infusion of gall-nut reddens paper stained with turnsole, and its tincture, as well as tincture of radishes, but not syrup of violets. The astringent principle of galls is shown fully by the experiments of Scheele, Lewis, Monnet, and Berthollet, to be an acid. The infusion of sumac, of cinchona, of plumb-tree bark, of the bark of the kernel of the plumb, did not alter the colour of the paper stained with turnsole. It is shown by Mr. B. that the acid of gall-nut contains but little of the astringent principle of other substances, for sumac, which contains no acid of galls, possesses a great deal of astringent matter. The astringent matter of different substances forms different compounds with the same bases, therefore it is not the same species of matter in all astringents. The astringent matter of every kind precipitates iron from all acids but phosphoric and arsenical acids; and all acids redissolve the precipitates, and render the solutions colourless, till they are saturated with alkali, except the acetous, and perhaps other vegetable acids. It is not singular that astringent matter, though not possessed of acid qualities, should combine with metallic oxides, for animal substances, oils, alkalies, and even lime do the same. Ink is the compound of astringent matter, and oxide of iron. The astringent matter redissolves the precipitate, but by dilution the whole will gradually precipitate; and if the proportion of vitriol of iron be considerable, this precipitation will be accelerated. Hence the use of gum in ink, viz. to suspend the precipitate, as well as to give it viscosity, and defend it against the air. Ink turns blacker by exposure to the air, because the oxygen that the gall-nut attracts from the iron is insufficient to produce in it the requisite degree of combustion, which is effected by additional oxygen from the atmosphere. Ink with a large proportion of vitriol of iron turns yellow, because the iron not being saturated with astringent matter absorbs oxygen. Hence infusion of galls will restore the legibility of old writing as well as Prussian alkali.

Astringent

Astringent matter does not merely *adhere*, it has an affinity for animal and vegetable substances; therefore when silk or linen has been impregnated with decoction of galls, if it be immersed in solution of vitriol of iron, a triple union is produced between calx of iron, astringent matter, and the cloth. By analysis a large proportion of charcoal is found to be the essential character of the astringent matter, with very little hydrogen; and as there is but a small quantity of vital air absorbed by the infusion of galls, there is but a slight combustion; the charcoal predominates, and the colour grows deeper. The colouring matter of indigo is the least alterable of all colours, and it contains the greatest proportion of charcoal.

In Sect. II. Chap. 1. the author sets out with noticing the principal chemical differences between animal and vegetable matter which are dyed. The former contains a great proportion of azote, and the latter very little of it. 2. Animal substances abound with hydrogen. Hence, on distillation, the reason is obvious why the one set affords much volatile alkali and oil, and the other very little of them, but a great deal of acid; and why, by fermentation, animal substances afford volatile alkali, and vegetable yield alcohol and acid.

Alkalies act more readily upon animal than vegetable substances. Nitrous acid readily separates from animal matters azotic gas, carbonic acid, oxaline acid, with a little hydrogen and charcoal: vitriolic acid produces inflammable gas, perhaps azotic gas, and renders every other part coaly matter. Silk resists acids and alkalies more than wool, and cotton is not so readily acted upon by them as line and hemp.

In Chap. VIII. *On Alkalies*; the author observes, that it appears from exact calculation that the pot-ash manufactured in the forests of Languedoc did not cost half the sum paid for the pot-ash of northern countries. Hard woods afforded the greatest proportion of pot-ash, and some of them 12 to 14 pounds per quintal. Wood that has been long steeped in water affords scarcely any alkali. The purity of pot-ash is determined by the quantity of acid required to saturate it.

Water is purified by boiling in it mucilaginous plants, and then a scum is formed, which is taken off, and brings along with it earthy matter. In some cases earthy salts improve the colour as of cochineal.

Black colours obtained from various plants cannot be employed in dyeing, because they are too scarce, and they are inferior to those formed by combination. Black molecules are fixed upon stuffs which are formed by the union of the astringent principle, and oxide of iron dissolved in an acid: but the colour becomes more intensely black after its application to the cloth; either because a more intimate union takes place with a slight combustion, or because the colouring particles, presenting

presenting a larger surface to the air, may produce a greater degree of combustion.

In the Chapter on *dyeing black*, we have valuable information. All astringents will produce a black colour on wool, but that produced by oak bark is not so firm as that by the gall-nut. Logwood alone does not afford a deep and solid black, but mixed with sumac, or the gall-nut, it renders it brighter. Sumac affords as good a black as the gall-nut, but it contains a smaller proportion of the astringent principle. It is scarcely possible to mix the vitriol of iron and astringent matter in such proportions as to exactly saturate each other, therefore it is most advantageous to let the metallic salt predominate, because the superabundance of astringent matter impedes the precipitation of the black colouring particles, and even dissolves them. Silk more readily unites to the black colouring matter than wool, and yet is more readily separated from it by acids. On the other hand, silk has a greater disposition than wool to combine with the astringent principle. Hence gall ought first to be applied to the silk, as then the silk readily unites with the black molecules.

In the Section on *blue colours* we find an entertaining chapter on *indigo*. It is afforded by the fermentation of the plant indigo. Mr. B. cannot with Bergman consider indigo to be analogous to Prussian blue, and the colouring parts of ink; for the iron does not amount to $\frac{1}{3}$ of the weight of the colouring part of indigo, and in other respects it does not in its composition resemble ink and Prussian blue. It is worthy of notice, that siliceous earth in pretty large quantities enters into the composition of indigo, and this earth has been found in very great proportions lately by Mr. Macie in the *Tabaheer*.

We are firmly persuaded that no person, however well acquainted with the art of dyeing, can read this work without being instructed, and without receiving great entertainment, provided he be sufficiently well acquainted with the principles of chemistry.

An English translation of this work has been lately published, by Dr. Hamilton, in 2 vol. 8vo. pr. 10s. 6d. in boards.—This translation is executed with care and fidelity, and Dr. H. has added a plate and description of a very convenient apparatus for the distillation of acids and other substances. T. T.

ART. XIX. *An Essay, philosophical and moral, concerning modern Clothing.* By Walter Vaughan, M. D. Physician at Rochester, Kent. 8vo. 114 pages. pr. 3s. in boards. Rochester, Gillman; London, Robinsons. 1792.

It is a common and just observation, that we neglect those things the most with which we are the most familiar. This

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has been, and is very much the case with respect to clothing; for though a proper regulation of it very much interests the health of mankind, yet it has been almost totally overlooked. We are therefore happy to find that Dr. Vaughan, in the essay before us, has instituted an inquiry into this important subject. In the introduction the author informs us that 'the design of this essay is to investigate the causes of dress, to prove that the common mode of clothing not only alters the natural form of our bodies, but also produces inability, disease, and death; and to propose a clothing suitable to every age, sex, constitution and country.' Dr. V. next lays down certain premises; the first of which is, that he thinks 'the form and structure of man, as well as of every other animal, are by nature adapted to his rank in the creation.' To confirm which he considers 'the erect position of man—the magnitude of his brain, and its proportion to the organs of sense,' &c. The second premise is, that 'the notions which we have of the proportions and beauty of the human body are arbitrary and fanciful.' Having established these premises, he leaves the 'reader to estimate the audacity and folly of those who are always intent on altering their shape and appearance; as if any deformity which the capriciousness of the age gives rise to, were more becoming and delightful than the works of our omnipotent Creator.'

The second chapter treats of the effects of modern clothing, which Dr. V. supposes may be the cause of distress, inability, disease, and death in two different ways. 1st, 'When it is so fashioned and adapted as to compensate for supposed defects, or to supply and augment imaginary beauties.' 2dly, 'When it is made of improper materials through necessity, or for the sake of ornament.' The inconveniencies arising from these sources are fully pointed out by our author, and he remarks, that 'if clothing be so made by the artist, and so put on by the wearer, as to lessen or conceal supposed defects and blemishes, or to increase or add imaginary beauties, it is plain, that the object of both artist and wearer is either to have them so small as to compress, or so large as by retaining a certain quantity of wadding to fill up hollows, and thus to render the proportions and symmetry of the body apparently real and natural.' The effects of compression as arising from too small or too large clothes, both on the trunk of the body and the extremities, are also inquired into at some length. In speaking of the effects proceeding from a loss of fat, Dr. V. very justly reprobates a custom which we are fearful too much prevails among females in this country, that of making themselves thin by taking vinegar and other improper things.

P. 38. 'I wish I could persuade my fair countrywomen to bear with patience that complement of fat allotted them by providence; for it is certain, if they desire to be thin when they are fat, the

very means of rendering themselves so will inevitably rob them of that, which, by distinguishing them from men, renders them lovely, smoothness and whiteness of skin: for children who are generally fat, are generally fair; and when they become women, and have made themselves thin by abstaining from meat, by voraciously swallowing bread, and by drinking vinegar, or things soaked in it, they lose their plumpness, their skin falls into wrinkles, becomes dry and scaly, and acquires an olive colour.—But these are not all the evils which attend those ladies who are desirous to lose their fatness, and who damp their appetite with bread, to prevent their eating a proper quantity of meat; for even their muscles grow small in consequence of this regimen, and the ends of their bones becoming proportionably prominent, render their appearance altogether disagreeable, ghastly and unnatural. We may be sure that nature does nothing without having in view the best and wisest ends; the truth of which I think is shewn by her giving so much fat to those whom we find labouring of morbid *viscera*, of consumption and dropsy, when they have viciously freed themselves from it. Do we not every day observe females become suddenly thin from the practices which I here reprobate, losing their appetite, or acquiring unnatural ones, labouring of irregularities of the menstrual discharge, and gradually sinking into consumption, dropsy, &c.? Lean persons are always the more sensible of cold in proportion as they are the more lean; how much more sensible of cold then must they be who naturally fat have become lean?

After stating the fatal consequences which too often result from compression of the extremities, the author describes the manner in which he has seen the bones of the *thorax* altered by stays; and likewise notices the symptoms and diseases which are induced by such alterations.

P. 69. 'I have known the *sternum* more than an inch deep, the anterior extremities of the ribs of one side bending over so as almost to meet the anterior extremities of those of the opposite side, which were bent in a similar manner. I have known instances in which the ribs of one side only projected forwards over the *sternum*, proceeding almost straight from the *vertebrae* of the back, and giving the appearance of a sharp edge. I know a lady, at this time, whose *sternum* is so placed that its right margin, together with the affixed extremities of the right ribs, is turned directly outwards; its left margin, together with the affixed extremities of the left ribs, being turned inwards. It is a most unseemly sight; for the right side, which is sharp, projects far beyond the left. These are vulgarly called *goose-breasts*. They are narrower than they ought to be.—That stays should induce such effects can hardly be wondered at, when it is recollected that at birth the *sternum* is cartilaginous, consisting of several parts, and that the ribs throughout life are cartilaginous at their connection with the *sternum*; for cartilage is easily bent, and is easily made to assume various figures.'

And in page 74 Dr. V. further observes, that 'the contents of the *abdomen* and *pelvis* suffer from such pressure as much as those of the breast.'

In the third chapter the author inquires how the human body may be kept at a proper degree of heat by clothes. The best way of avoiding the bad effects of cold, he thinks, is to clothe ourselves in a manner so as to be slowly affected either by heat or cold; and 'the best means of counteracting them are such as increase the strength.'

Woollen clothing is treated of in the last chapter, which Dr. V. supposes the most natural as well as most wholesome, and that this kind of clothing should alone be worn by man. He, however, only speaks of that 'covering which is worn next the skin, and not of that which is external and merely ornamental.'

p. 97. 'I hold the practice of wrapping ourselves up in flannel at the approach of winter, changing it for calico at the approach of spring and autumn, and wearing linen only during the summer, to be equally absurd and hurtful. I make no doubt but many have fallen martyrs to it, for it prevails equally among the strong and the weak, those of thirty and those of sixty: besides, the temperature is seldom the signal for these changes, it is the day of the month!

'I aver, that as no man can certainly foretell what covering may be most suitable for to-morrow, so, if he could, the states of the weather are too inconstant and various for him to possess a covering proper for every possible one. I am hurt when people in ease and affluence tell me that clothes should be changed as often as the weather changes, just as if they had only the care of themselves at heart, for poverty will always preclude the labouring poor from the advantages of so frequent a change, provided it be ever so necessary.'

After observing the slow manner in which a covering of wool transmits heat, the author says,

p. 102. 'I prefer flannel to linen, because with the former I can perspire without danger, and exercise myself without any unpleasurable feeling. But who can do so when linen is next his skin?—If one dances with flannel next the skin, the perspiration is necessarily increased, the matter perspired is conveyed through the flannel to the atmosphere, and the skin remains dry, warm, and comfortable. If one dances with linen next the skin, the perspiration is also necessarily increased, but the matter perspired is not conveyed through the flannel to the atmosphere, much of it being condensed into a fluid state, retained in the linen, and kept in contact with the skin. Here then there are two sources of heat which those who wear flannel next the skin are never subject to: these are 1. the condensation of the vapour of the skin, all vapours in becoming fluid, and all fluids in becoming solid, giving out heat; and 2. the greater capacity of linen for heat.

'Suppose, again, that, after dancing and perspiring greatly, necessity obliges me to go into the open air; I have done it many times with flannel next my skin, but I never caught cold by it, nor did I feel uncomfortably warm; and doubtless the reason is,

because my skin was kept dry by the flannel conveying away the matter perspired before it lost its form of vapour. Suppose, after dancing and perspiring freely, necessity should oblige one with linen next his skin to go suddenly into the cold air, what will be his sensations! what his risque! his linen will be soaked in sweat, and, like every thing excrementitious, disgustingly stinking; he will feel cold and shiver; his teeth will chatter, and it is a thousand to one but he catch cold—a hundred to one but his lungs become inflamed: for he is subject to a source of cold which those who wear flannel next the skin seldom or never are; this is, the evaporation of the condensed fluid from their linen, which will be greater in proportion as it is exposed to the more wind.'

Dr. V. concludes his essay by reciting the objections which have commonly been made to the use of flannel. In short, though we have not found the subject of the work before us so minutely investigated, or treated in that practical manner which it seems to require, yet we hope it will be useful in exciting the attention of medical men to this uncultivated department of the profession.

ART. XX. *On Electricity; with occasional Observations on Magnetism. Pointing out the Inconsistency and Fallacy of the Doctrine of positive and negative Electricity; and investigating and explaining the true Principles, Composition and Properties of electric Atmospheres.* By E. Peart, M. D. 8vo. 91 p. pr. 2s. Gainsborough, Mozley; London, Miller. 1791.

THE author of this little tract sets out by observing, that 'a body is in an *electric state* when it is capable of attracting, and then repelling light bodies within a certain distance of it;' and that as this state 'is communicable and destructible at pleasure,' it must evidently depend upon 'some kind of *subtile fluid*,' surrounding the electrified body as an *atmosphere*. The active properties of this electric atmosphere he thinks are capable of producing all the phenomena of electricity. The properties of this electric fluid being noticed, Dr. P. proceeds to infer from his experiments, that there is a *subtile fluid*, which in its natural state has no properties by which it becomes evident to us; but that, by the action of the rubber upon the glass, it is excited to form an atmosphere, around the glass, capable of attracting light bodies to its surface; and that therefore this fluid is constantly and universally present, but never electric, except in consequence of a proper excitement. Some objections to the doctrine of positive and negative electricity are next adduced, in which, however, we see nothing forcible; after which the author says, that 'there are therefore two active principles, naturally surrounding all bodies, in which state they are imperceptible to us;' that 'some bodies naturally attract one, or both of these principles, more tenaciously than

than others ;' and that ' when these bodies are particularly excited by friction, the active fluids adhering to their surfaces, receive a certain degree of excitement, which causes their particles to arrange themselves, in a certain manner, so as to form atmospheres around those bodies rubbed together ;' that ' these excited atmospheres have the power of attracting other bodies, with a certain force, on account of the presence of those principles, in their natural state, accompanying all bodies. That ' two bodies possessing atmospheres of the same active principle have no attraction, but press upon, and seem to repel each other ;' but that an atmosphere of one kind, surrounding a body, will strongly attract an atmosphere of the other kind surrounding another body, and, by uniting together, will destroy each other's electric properties, and escape with a noise and light, if the two bodies are brought sufficiently near to each other.' That ' neither of these fluids can assume an electric state, unless the other becomes electrical also.' That ' they are naturally combined, and every-where present ;' and that ' if one be excited, the other by that means becomes excited also ; for that whenever they separate from their general or natural state of combination, each immediately becomes active. That ' therefore, whenever one of them becomes electric around the glass, the other at the same time assumes the same state upon the rubber.' These two active principles the author calls *æther* and *phlogiston* ; by the former of which he however tells us, that he ' intends something should be understood very different from the *æther* of sir Isaac Newton,' and that by the latter he means ' something possessing very different properties from those given to it by Stahl, and others since his time.' In short, the author supposes that these two active principles ' produce the phenomena of magnetism, electricity, gravitation, chemical affinities, light, fire, and all those active variations of nature which we contemplate with wonder, and gaze at with admiration !'

ART. XXI. *An Analysis of the medicinal Waters of Tunbridge Wells.* 8vo. 31 p. pr. 1s. Murray. 1792.

THE anonymous author of this analysis informs us, that this inquiry into the properties of the Tunbridge waters originated from the proprietor of them having placed a cover over one of the springs in order to prevent its being contaminated by foreign substances ; from which a question arose whether or not the spring might not in some degree be altered in its qualities ; and to determine this the experiments now before us were instituted. We are also further informed, that the springs which produce these waters are situated in a valley, surrounded by hills, composed chiefly of ferruginous crumbling sand stone ;

and that iron has been found in great abundance in the vicinity. From twenty-three experiments, which seem to us to be made with accuracy, the author determines, that these waters contain a small proportion of iron in an aerated state, a quantity of *muriated magnesia* and *common salt*, with *vitriolated lime* or *selenite*. The elastic fluids he finds to be of three kinds, viz. the *aerial acid*, or fixed air, *phlogisticated air*, and common air.

ART. XXII. *A concise History of the human Muscles, carefully compared with the Subject: collated with the Historia Musculorum of Albinus, and with the Works of several other more modern Anatomists. Interspersed with occasional Instructions, particularly calculated to facilitate the Labours of the Dissector.* By Thomas Wright, Licentiate of the Royal College of Surgeons, and Superintendant of the Dissecting Pupils to the same. 12mo. 244 p. Dublin, Gilbert. 1791.

THE author of this work begins by observing, that muscles are of two kinds, rectilineal and hollow; and that they are the moving powers in the bodies of animals. He also minutely describes the tendons, blood-vessels, lymphatics, and nerves of muscles; and notices their *vis insita*, or irritability. The introductory part of the treatise is concluded by some remarks on the myological nomenclature, and on the order of dissecting the muscles, in which the author observes, that 'to give a proper idea of the muscles, the anatomist should not only exhibit and describe them, but their relative situations; thus may the mind of the Tyro not only be informed that such parts exist, but why they exist; as he sees the uses to which they are subservient, in the preservation of their connexions. Such a mode is natural, therefore preferable to any other, and offers the professor the only method of demonstration which he can properly avail himself of, viz. a description of all the parts, members, and relations of a part, which present at the same instant.' Upon the whole, this history of the human muscles will, we think, be found an useful assistant by the young anatomist.

A. R.

ART. XXIII. *A Common Prayer-Book, according to the Plan of the Liturgy of the Church of England, with suitable Services.* 8vo. 379 p. Price 4s. sewed. Johnson. 1791.

THE force of habit is in nothing more apparent than in the inflexibility with which men adhere to their respective methods of religious worship. Nothing but this can account for the perfect inattention observable in every sect, to the obvious defects of their public forms, and the indisposition which they all discover to improvement. An impartial spectator will easily perceive, that if the liturgy of the church of England requires

to be purged from metaphysical subtleties, and superstitious formalities, the dissenting mode of worship also requires to be rendered more interesting by exchanging the long and solitary prayers of the minister for forms of devotion, in which the people may bear a vocal part, and in which the attention may be kept up by frequent pauses and transitions. One of the principal objections to the use of a liturgy, urged by those who have been accustomed to hear extempore prayers, is, that they necessarily require a tedious repetition of the same forms. There is perhaps much less weight in this objection, than those who make it are aware of; but whatever attention it may deserve, the difficulty would be removed by the introduction of such a variety of services, as are provided in the collection now before us.

It consists of five distinct services, with a litany, and various collects and occasional prayers; together with select psalms for reading, and forms for the Lord's supper, baptism, marriage, visitation of the sick and burial of the dead, an ordination service, and a catechism for children. As these forms are collected from various quarters, they do not uniformly preserve the simple liturgic style; but there is little either in point of sentiment or language, liable to very material objection. The editor appears to have made as much use of the *book of common prayer* as was consistent with the general principles upon which these services are framed. At a time when the obligation and even the utility of public worship is called in question by some, and when many are disposed in practice to treat it with indifference and neglect, it behoves those who are seriously convinced of its importance, to exert themselves in bringing about such improvements, as may restore its credit and increase its efficacy. If this liturgy meet with a favourable reception, the author intimates an intention of publishing another work on a similar plan, containing eleven services.

We understand that this liturgy was drawn up and is used by the Rev. Mr. Morgan, at a chapel lately erected at Bridwell, in Devonshire, at the sole expence of R. H. Clarke, Esq.

ART. XXIV. *A short Address to the Protestant Clergy of every Denomination, on the fundamental Corruption of Christianity.* 8vo. 29 pages. Price 1s. Johnson. 1792.

THE order of priesthood, which has existed, in different forms, under every institution of religion, and in every stage of civilized society, is, by this writer, pronounced to be unauthorized either by reason or scripture, and to have been in all ages the fruitful parent of mischief and corruption. The assertion is bold: if it be well founded, it leads to the most serious consequences; if it be supported only by mistaken and partial views,

views, or by misrepresentation, it will be easily refuted and soon forgotten. Every attempt to correct error and remove abuses, on account of the end which it professes to pursue, has a right to a patient hearing. Our business is briefly to state our author's arguments.

The order of clergy is not of divine appointment. Jesus Christ has left no express injunction instituting such an order. His mission of the twelve apostles, and afterwards of the seventy, furnishes no example of such an institution. From the appointment of seventy persons to prepare the way for Christ in the towns which he was afterwards to visit, or of twelve messengers, endued with miraculous powers to propagate christianity through the world, no argument of analogy can be drawn for the institution of a regular stationary body, composed of a million of individuals, possessed of no miraculous powers, and employed in offices not instituted by divine authority. In the apostolic age, the deacons were possessed of no spiritual function, and the electors and bishops, or overseers, were the same description of men, persons selected for their gravity and experience to regulate the christian societies, *some of whom* 'laboured in the word and doctrine,' (1 Tim. v. 17.) which labour therefore was not the common practice of all, and consequently not the official duty of any. If a regular body of clergy were of divine appointment, the means by which such a body should be formed and perpetuated must be of divine appointment also; since an office to which none can make an exclusive title, can be the exclusive right of none; and duties which are not defined cannot be prescribed.

The order of clergy is unnecessary and may be injurious. If no particular order of men were exclusively admitted to the preaching of the gospel, it does not follow that the gospel would not be preached, and ably preached. What every society wants, it will be the interest of some part of it to provide. So far as the preaching of christianity is expedient, christianity will be preached. It will be preached as philosophy is taught, by those who derive an immediate reward from their labours. Let men but feel that the business of religion is in their hands, and that it is to receive no support whatever from any peculiar order, and every man will begin to think about it himself; a spirit to give and a spirit to receive instruction will be formed, and christianity will prevail over its deadliest enemy, indifference. The priesthood, holding a jurisdiction independent of the state, may—and often has by its dominion over men's hopes and fears, disturbed the temporal tranquillity of mankind. Is it prudent to maintain an order of men perpetually prepared to pervert those religious passions and affections, which, in their natural state, would probably be harmless and perhaps beneficial, into engines of terrible and destructive energy? Without a
priest-

priesthood men might differ and dispute about religion as they have differed and disputed about the cause of winds and earthquakes, but they would not burn each other's dwellings or cut each other's throats, and anticipate those torments which they cannot inflict. The priesthood takes the business of religion out of the hands of those whom it immediately concerns, and leads them to place their merit in the observance of religious ceremonies, rather than in the investigation and practice of their duties.

Such are the arguments by which our author maintains his opinion; what force there is in them we leave the public to determine.

ART. XXV. *An Address to Dr. Priestley, containing desultory Observations on the General Inutility of Religious Controversies; and on some Assertions of the Doctor's, contained in his Letters to Mr. Burke.* By William Pettman. 8vo. 66 pages. Price 2s. Canterbury, Simmons and Co. London, Law. 1792.

THE method of settling religious disputes, which this writer proposes, however favourable it may be to peace, would be of little service to the cause of truth: for discussion, though it may be fashionable at present to decry it, is certainly the best way of advancing knowledge. Mr. Pettman, however, as far as concerns religion at least, is of a different opinion. Religious controversy, he says, can serve only as an exercise for our talents. Disputation of this kind he compares to travelling in a circle, where we are continually running from the centre to the circumference and back again, or directing our course, either uniformly or irregularly, between each, until we arrive at the same point from which we first set out. Reason has, according to him, little concern with religion. He denies that any religious doctrine is purely rational, and that even the belief of the being of God rests on any other ground than the evidence of scripture history.—Yet with all this contempt of human reason, he recommends the use of it; and with all this aversion to controversy, he is himself a warm controversialist. With respect to the doctrine of the Trinity, he would have young persons seriously and affectionately exhorted 'to make an impartial, fair and candid statement of the arguments on each side; and draw that conclusion from them which their own judgement may direct them to do.' And he himself enters upon the defence of the Trinitarian doctrine, quotes a series of texts to prove that Unitarian tenets are contrary to the scripture, and argues upon the point with all the zeal of a professed polemic.

ART. XXVI. *A Jewish Tract, on the Fifty-third Chapter of Isaiah.* Written by Dr. Montalto, in Portuguese. And translated from his Manuscript by Philo-Veritas. 8vo. 79 Pages. Price 2s. Johnson. 1790.

THE tract here republished, we are told, was written at Venice about the year 1650, and addressed to a Dominican friar in Spain, who, during his passage through that part of Italy, had challenged Dr. M. to write upon this subject. The author saw christianity, as it was then loaded with all the absurdity of the popish creed; and had much occasion for indignation against christians, on account of the violence and cruelty which were then practised by the Inquisition of Spain and Portugal on his unfortunate countrymen. The latter circumstance will sufficiently account for the asperity with which he occasionally treats the christian faith.

In attempting to set aside the christian explanation of the fifty-third chapter of Isaiah, the author enters largely into the refutation of those doctrines which he conceived to be the basis of their arguments for original sin, the Trinity, the atonement and the incarnation of Christ. This polemical discussion, which is the whole of Montalto's work here translated, is only the first part of his discourse, and contains no exposition of the chapter in question. To supply this defect the editor has added a brief commentary, explaining the text as it is understood by the most eminent Hebrew writers; namely, as a continuation of the prophetic prediction of the joyful restoration of Israel, representing the surprize with which the nations would behold that unexpected event, the sentiments which they would express on this manifestation of the divine glory over a people whom they had held in so much contempt, and the reward which would crown the long and patient sufferings of Israel.

ART. XXVII. *The Sentiments of a Member of the Jacobins, in France, upon the Religion of Reason and Nature, carefully translated from the original Manuscript, communicated by the Author.* 8vo. 99 Pages. Price 2s. Stace. 1792.

THE theological doctrine of this piece is pantheism, which confounds the ideas of God and the universe, and supposes only one being in nature. Its moral system admits no distinction between the mechanical laws of nature, and the moral laws of God, and precludes all idea of reward and punishment, except what arises from the natural and necessary consequences of men's actions. The religion of nature, according to this writer, consists in improving our organs and faculties, and exercising them in performing the part allotted us, so as most effectually to promote our own happiness, and that of the world

at large. This general account will be sufficient to apprize our readers of the kind of instruction, which is to be expected from this eccentric performance.

ART. XXVIII. *Remarks on Mr. Gilbert Wakefield's Enquiry into the Expediency and Propriety of Public or Social Worship.* By Anna Lætitia Barbauld. 8vo. 76 Pages. Price 2s. Johnson. 1792.

AMONG the innumerable advantages attending the perfect freedom of the press, it is not one of the least considerable, that by permitting the unreserved exposure of eccentric novelties in opinion, it furnishes a *stimulus* to the exertions of genius, learning and industry in the investigation and defence of the truth. The writings of Bolingbroke, Tindal, Collins and other opponents of revelation, called forth many able pleaders in its support, and led to a more perfect knowledge of the grounds of natural and revealed religion, than would otherwise have been attained. Mr. Burke's *Reflections* awakened such a general attention to the subject of government, and occasioned such a full discussion of many great questions respecting the rights and duties of citizens, as have proved essentially serviceable to the cause of liberty. And Mr. Wakefield's attack upon public worship has given birth to several able and ingenious vindications of the practice, which may in the end serve, not only to make its nature and obligation better understood, but to excite a general attention to the improvement of its forms.

The present defence of public worship is entitled to particular attention, not only because it comes from the elegant pen of Mrs. Barbauld, but because its intrinsic merit is, to say the least, not inferior to that of any of her former prose productions; and because it places the grounds of the practice in question in a very forcible and convincing light. The sum of the argument is briefly this.

Public Worship, or the public expression of homage to the Sovereign of the universe, has been found in all nations. This expression may have been verbal, ritual or symbolical; but it has been universal. It is natural to suppose that men, who have to associate together in every other circumstance, would express their religious feelings in society. We neither laugh alone, nor weep alone, why then should we pray alone? Social Worship has its peculiar advantages; it is more animated than private prayer; it enables those to pray who, not being accustomed to think, cannot of themselves pray with judgment; it cherishes social affections; it is better guarded against both languor and enthusiasm. Prayer is so natural, that if it were not employed for the perfection, it would be permitted to the weakness of our nature. We should be betrayed into it if we thought

thought it a sin ; and pious ejaculations would escape our lips, though we were obliged to preface them with, *God forgive me for praying*. Praise, the noblest office of worship, is certainly of a social nature. The sentiments of admiration, love and joy swell the bosom with emotions which seek for friendship and communication. Social worship for the devout heart is not more a *duty* than it is a real *want*.

On the question whether the practice be authorised or discouraged by the authority and example of Christ, it may be remarked ; The precept, *when thou prayest be not as the hypocrites*, &c. is not aimed against public prayer, but against private prayer performed in public, which keeps aloof from communion, and invites only applause. The text, *The hour cometh*, &c. was intended to correct the erroneous conception, that the temple was the habitation of the divine Being, and to lead men to conceive of a church as a building, not for God to reside, but for men to assemble in. Christ, in the miracle of the loaves, *blessed* before he brake the bread. He paid public worship with the rest of the Jews in the temple. That the Jewish worship often included verbal addresses, may be learned from the song of Moses, Solomon's prayer, the services recorded by Nehemiah, and the Psalms of David. In the synagogue worship the prayers were performed by an officiating minister, called the angel or messenger of the church. Eighteen forms of prayer are preserved, which are held to be of high antiquity, and are not dissimilar to the prayers of modern liturgies. The christian church, with its forms, is a legitimate daughter of the Jewish synagogue.

The utility of this practice ought not to be called in question, because it does not actually produce all the good effects which might be wished. The recurrence of appointed days of rest and leisure, divides the weary months of labour and servitude, with a separating line of a brighter colour. The effect of this intercourse in civilizing the lower orders of society is apparent. This is remarkably conspicuous in Sunday-schools. Public worship conveys a great deal of instruction in an indirect manner. It is the means of invigorating faith ! It is a *civic* meeting in which man meets man as an equal and a brother. It is the more necessary, as those forms of expression which formerly gave a tincture of religion to our social intercourse are now laid aside. In the more enlightened it is an act of homage, a profession of faith, a public testimony to religion, and a powerful example to the inferior orders. If it were neglected by these, it would be thrown into the hands of professional men on the one hand, and of uninformed men on the other, and priest-craft and enthusiasm would suffer no restraint.

The preceding train of argument is throughout illustrated by pertinent instances, beautiful images, and all those ornaments of diction which distinguish the writings of Mrs. Barbauld. The
piece

piece concludes with remarks on the present state of public worship among the Dissenters, and hints for its improvement, so judicious and important, that we shall give them at large, not without the hope of hereby rendering some service to the cause of religion. P. 60.

* In order to give public worship all the grace and efficacy of which it is susceptible, much alteration is necessary. It is necessary here, as in every other concern, that timely reformation should prevent neglect. Much might be done by judgment, taste, and a devotional spirit united, to improve the plan of our religious Assemblies. Should a genius arise amongst us qualified for such a task, and in circumstances favourable to his being listened to, he would probably remark first, on the construction of our churches, so ill adapted are a great part of them to the purposes either of hearing or seeing. He would reprobate those little gloomy solitary cells, planned by the spirit of aristocracy, which deform the building no less to the eye of taste than to the eye of benevolence, and insulating each family within its separate inclosure, favour at once the pride of rank and the laziness of indulgence. He might choose for these structures something of the amphitheatrical form, where the minister, on a raised plat-form, should be beheld with ease by the whole wave of people, at once bending together in deep humiliation, or spreading forth their hands in the earnestness of petition. It would certainly be found desirable that the people should themselves have a large share in the performance of the service, as the intermixture of their voices would both introduce more variety and greater animation; provided pains were taken by proper teaching to enable them to bear their part with a decorum and propriety, which, it must be confessed, we do not see at present amongst those whose public services possess the advantage of responses. The explaining, and teaching them to recite, such hymns and collects as it might be thought proper they should bear a part in, would form a pleasing and useful branch of the instruction of young people, and of the lower classes; it would give them an interest in the public service, and might fill up agreeably a vacant hour either on the Sunday or on some other leisure day, especially if they were likewise regularly instructed in singing for the same purpose. As we have never seen, perhaps we can hardly conceive, the effect which the united voices of a whole congregation, all in the lively expression of one feeling, would have upon the mind. We should then perceive not only that we were doing the same thing in the same place, but that we were doing it with one accord. The deep silence of listening expectation, the burst of united praises, the solemn pauses that invite reflection, the varied tones of humiliation, gratitude, or persuasion, would swell and melt the heart by turns; nor would there be any reason to guard against the wandering eye, when every object it rested on must forcibly recall it to the duties of the place. —Possibly it might be found expedient to separate worship from instruction; the learned teacher from the leader of the public devotions, in whom voice, and popular talents, might perhaps be allowed to supersede a more deep and critical acquaintance with the

the doctrines of theology. One consequence, at least, would follow such a separation, that instruction would be given more systematically.—Nothing that is taught at all is taught in so vague and desultory a manner as the doctrines of religion. A congregation may attend for years, even a good preacher, and never hear the evidences of either natural or revealed religion regularly explained to them: they may attend for years, and never hear a connected system of moral duties extending to the different situations and relations of life: they may attend for years, and not even gain any clear idea of the history and chronology of the Old and New Testament, which are read to them every Sunday. They will hear abundance of excellent doctrine, and will often feel their hearts warmed and their minds edified; but their ideas upon these subjects will be confused and imperfect, because they are treated on in a manner so totally different from every thing else which bears the name of instruction. This is probably owing, in a great measure, to the custom of prefixing to every pulpit discourse a sentence, taken indiscriminately from any part of the Scriptures, under the name of a text, which at first implying an exposition, was afterwards used to suggest a subject, and is now, by degrees, dwindling into a motto.—Still, however, the custom subsists; and while it serves to supersede a more methodical course of instruction, tends to keep up in the minds of the generality of hearers a very superstitious idea, not now entertained, it is to be presumed, by the generality of those who teach, of the equal sacredness and importance of every part of so miscellaneous a collection.

‘ If these insulated discourses, of which each is complete in itself, and therefore can have but little compass, were digested into a regular plan of lectures, supported by a course of reading, to which the audience might be directed, it would have the further advantage of rousing the inattentive and restraining the rambling hearer by the interests which would be created by such a connected series of information. They would occupy a larger space in the mind, they would more frequently be the subject of recollection and meditation; there would be a fear of missing one link in such a chain of truths, and the more intelligent part of a congregation might find a useful and interesting employment in assisting the teacher in the instruction of those who were not able to comprehend instruction with the same facility as themselves. When such a course of instruction had been delivered, it would not be expected that discourses, into which men of genius and learning had digested their best thoughts, should be thrown by, or brought forward again, as it were, by stealth; but they would be regularly and avowedly repeated at proper intervals. It is usual upon the continent for a set of sermons to be delivered in several churches, each of which has its officiating minister for the stated public worship; and thus a whole district partakes the advantage of the labours of a man eminent for composition. Perhaps it might be desirable to join to religious information some instruction in the laws of our country, which are, or ought to be, founded upon morals; and which, by a strange solecism, are obligatory
upon

upon all, and scarcely promulgated, much less explained.—Many ideas will offer themselves to a thinking man, who wishes not to abolish, but to improve the public worship of his country. These are only hints, offered with diffidence and respect, to those who are able to judge of and carry them into effect.

ART. XXIX. *Thoughts on Public Worship: Part the First. Containing a full Review of Mr. Wakefield's Objections to this Practice, with suitable Answers.* By J. Bruckner. 8vo. 66 pages. pr. 1s. 6d. Johnson. 1792.

THIS pamphlet, though written with some peculiarity of style, as an answer to Mr. Wakefield has great merit. The author enters into the historical and critical part of the argument more deeply than any preceding respondent: and he handles, not unsuccessfully, Mr. Wakefield's favourite weapons, raillery and sarcasm. Of the argumentative part of the work, where it takes new ground, or advances further than others had done upon the old, the following is a sketch.

At the time when Christ attended the Jewish worship, it was nearly the same as in the time of Ezra, the Jews having from that time made it a point not to innovate in religion*. It included reading the law, and blessings and prayers; which last consisted not only of private effusions, but of joint acts, all uniting after the words of the officiating Levite. See Nehem. viii. 5, 6. ix. 3. x. 4, 5. Prayers, both private and common, are accordingly mentioned in every description which has been given of the service of the synagogue†. That social worship was practised among the Jews at the beginning of the christian æra is evident, first, from their synagogues having been under the direction of a minister called the *chazan*, an *inspector of the congregation appointed to take the lead in public prayers*‡; secondly, from the use of liturgies among them both for the service of the synagogue and temple, which being repeated by the *chazan* in the synagogue, and the priest in the temple, the people answered to the prayers contained in the former by amen, and to those in the latter by certain doxologies§: thirdly, from the ideas of superior excellence and efficacy which they attached to prayers uttered in concert with a whole congregation||. The prayers of the Jews were divided into blessings, supplications and petitions; the first comprehending praises and thanksgivings; the second prayers for the remission of sins;

* Joseph. contra Apion. l. ii. c. 7, 20.

† Beaufobre & L'Enfant Præf. gener. sur le N. T.

‡ Elias Levita ex Baal Aruch. ap. Vitring. in Archisynagogo. Buxtorf. Dict. Rabb. in voc. Chazan.

§ Lightfoot. Horæ Heb. in Matt. vi. 9.

|| Thephil. c. 8. ap. Lightfoot. ib.

the third supplications for various blessings *. Lightfoot says, 'To inform the reader that public prayers were delivered by the *chazan* in the name of the congregation, who answered amen to every one of them, would be needless, and to transcribe these prayers would be tedious. No one can be ignorant that prayers constituted the principal part of the service of the synagogue.' And Vitringa, 'The prayers of the synagogue were read by the *chazan*, out of certain books of liturgies containing the prayers of the ancient church.' The service of the private Christians, which was borrowed from the Jewish synagogue †, consisted chiefly in the reading of the scriptures, and the utterance of prayers. If social worship were in common use among the Jews, and nearly in the same form as the present christian worship, Christ, by frequenting the temple and synagogue worship, gave it his countenance and support; which he certainly would not have done, were public worship necessarily 'a parade of misguided superstition, or hypocritical formality.'

'The miracle of the loaves and fishes was performed before Jews, whose taste for social worship, when they had any, spent itself twice a day in the synagogue, and no where else; by men who were groaning under oppression, waiting for deliverance, and ready upon seeing Christ's miracles, to take him by force and make him a king.' The reason which induced him to retire to a mountain after this miracle, was, not a desire of disappointing some poor people hungering after social prayer, but an apprehension of causing a dangerous commotion by remaining among them. Compare Matt. xiv. 13. with John vi. 14, 15.

The Jews were trained up in habits of the strictest uniformity with respect to religious worship, and were exceedingly averse to all innovation. This circumstance sufficiently accounts for Christ's reserve with regard to the introduction of any social worship distinct from that of the synagogue; an undertaking which would have been neither consistent with the laws of the country, nor with the temper and habits of the people, nor with the peaceable plan of conduct followed by Christ through his whole ministry. On the same grounds a sufficient reason may be assigned, why we have no account of Christ's taking upon him to conduct the public prayers in the synagogue; it would have been an offensive invasion of the office of the *chazan*, which would have subjected him to suspicions and penalties. Christ's precept, *when thou prayest*, &c. is directed against the vanity of the Pharisees; and the instruc-

* Ikenii Antiq. Heb. par. i. c. 2. Buxtorf. Dict. Rab. voc. *Sellicouth*. Joseph. ib. l. ii. c. 23.

† Vitringa in Observat. Sac. de Synagoga veteri.

tion to the Samaritan woman is designed to intimate the approaching end of the Jewish and Samaritan ceremonies; but neither of these passages discourage public worship as such.

The rest of the pamphlet is occupied in exposing various inconsistencies in Mr. Wakefield's method of reasoning, particularly in appealing to authorities, which he, afterwards, in the present argument rejects.

ART. XXX. *Christian Arguments for social and public Worship. A Sermon, preached before an annual Assembly of Protestant Dissenting Ministers, at the Chapel in Lewin's Mead, Bristol, on Friday, the 13th of April, 1792, and published at the united Request of the Ministers and Gentlemen who heard it. By John Simpson. 8vo. 55 pages. pr. 6d. Johnson. 1792.*

THOUGH this is a very judicious and well written sermon in defence of public worship, it contains few arguments essentially different from those which have already been extracted from the replies to Mr. Wakefield, which have passed under review. One principal object of this discourse is, to obviate the objection arising from the fact that our Saviour has left no express precept for public worship; which is done by remarking that it was not the intention of our Saviour to prescribe rules for every branch of duty, but to lay down general principles, from which these may be deduced, leaving the deduction, in particular cases, to our own reason and judgment.

On the Lord's prayer Mr. S. observes, that not only does the language show it to have been designed for a social prayer as well as a private one, but the prayer itself was compiled from different parts of the public Jewish liturgy, and was very similar to that particular prayer which the Jews made use of both at the beginning and conclusion of the synagogue-service; so that had it not been designed as a social prayer, a particular addition would have been necessary to prevent its misapplication. The practice of the first christians is particularly insisted upon, and it is shown from various passages in the Acts of the Apostles, that they prayed both on ordinary and extraordinary occasions, and from 1 Cor. xiv. 16, 17. that these prayers were a joint or social act. Of the rest of the arguments insisted upon in this discourse, it is now unnecessary to take further notice.

ART. XXXI. *The Duty of promoting the Welfare of the rising Generation. Represented in a Sermon preached at St. Thomas's, Jan. 2, 1792. For the Benefit of the Charity-School in Gravel-Lane, Southwark. By Rochemont Barbauld. Printed at the Request of the Managers. 8vo. 23 pages. pr. 6d. Goldney. 1792.*

ON so hackneyed a subject as that of charity, it is meritorious to strike out some novelty of ideas, and still more, to render that novelty interesting. This has been very successfully attempted in the discourse before us, in which an argument in favour of charity-schools is deduced from their capacity of rendering an essential service to posterity. The present generation is considered as connected with that which is to succeed. It is remarked, that together with the torch of life, which is handed down from generation to generation, are likewise transmitted from one to another various prejudices or improvements, rules of conduct, and modes of thinking or acting; and hence it is inferred, that it is the duty of each generation to study to promote the happiness of that which is rising up in its room; which, it is observed, may be most effectually done by giving the rising generation a religious and virtuous education.

Throughout the whole discourse, the subject is treated with much good sense, and in an animated strain of eloquence.

ART. XXXII. *A Sermon upon Duelling. Preached before the University of Cambridge, on Sunday, Dec. 11, 1791. By Thomas Jones, M. A. Fellow of Trinity College. 4to. 16 p. pr. 1s. Cambridge, Merrill; London, Cadell. 1792.*

A DUEL which was fought upon Newmarket-heath on the 23d of November, 1791, between two young men belonging to the university of Cambridge, which proved fatal to one of the parties, occasioned this discourse. It is a very judicious and animated censure of this lamentable relic of barbarism, in which the preacher, strongly impressed by the recent event, maintains, with equal force of argument and energy of language, that the practice of duelling is neither necessary, for the redress of injuries, nor for the vindication of character, nor for the display of intrepidity; and refutes the plea urged in its excuse, that it operates as a restraint of offensive freedom, and that the combatants meet upon equal terms. He then pathetically adds, p. 9,

* If there be in this assembly any young man ambitious of the fame to be acquired in sustaining a single combat, let him contemplate a late atrocious and horrible transaction, a duel complete in all its parts. Let him emulate the now established reputation, let him envy the feelings of him, who, in exact obedience to the laws of fashion, hath polluted his hands with the blood of his companion. Let him admire the fate of the other, perhaps less unfortunate antagonist, who at the shrine of honour fell a most distinguished victim. Or rather, let him bewail an amiable young man, suddenly cut off in the prime of life, violently severed from every endearing connexion, and who, having
suffered

suffered the most excruciating torture, perished in the utmost* exacerbation of human misery. Let him pity the anguish of a widowed parent, suddenly bereaved of her beloved son, and disappointed of the fond hopes which the increasing but imperfect disclosure of his virtues had reasonably taught her to entertain.

This discourse should be recommended to the attentive perusal of every young man, whose situation exposes him to the hazard of becoming a sacrifice to false notions of honour.

ART. XXXIII. *Extraëts from Sermons preached in K—— Abbey, Isaiah, Chap. i. ver. 23. Thy Princes are rebellious, and Companions of Thieves.* 4to. 58 p. pr. 2s. Stewart, Piccadilly. 1792.

FROM the text prefixed to this piece its leading subject may be inferred: ‘*Thy princes are rebellious, and companions of thieves.*’ The sermon, if it may be called such, is too miscellaneous to admit of analysis; but it would be injustice to the author’s talents, and to his subject, to dismiss it without giving our readers some idea of the manly freedom with which he censures the follies and vices of the great. That virtuous princes alone can find friends, is a sentiment well unfolded in the following passage. P. 14.

‘There will always be a part, and always a very large part of every community, that have no care but for themselves; and whose care for themselves reaches little farther than impatience of immediate pain, and eagerness for the nearest good. Employed in the gratification of their appetites, or in lamenting the effects of them, they have too often no sense of the misfortunes of other men; no notion of miseries which they do not feel, no compassion for those who suffer them. Among such, princes may have parasites and dependents, but can have no friends. They may drink together and laugh: but their fondness is with-

* ‘How would it have damped the ardour of any rash and inconsiderate votary of honour, to have beheld,—not the haughty spirit with which the combatants mutually gave and accepted the challenge, nor the apparent intrepidity with which they assumed their stations; but the horrible scene which succeeded,—a scene which exhibited, on the one hand, a promising young man, mortally wounded and weltering in his blood; and on the other, his wretched antagonist tortured almost to distraction with pity, sorrow and remorse: wringing his hands and execrating, in the bitterness of his soul, the mistaken principles which had hurried them into the commission of so foul, so fatal an offence! would it not have softened the heart of the most inveterate duellist, to have attended the unhappy victim, whilst he languished on the bed of death; to have seen him, as he was for a few hours before his decease, convulsed and delirious;—and to have heard him shrieking out in the utmost imaginable terror, “Murder, murder!”

out benevolence, and their familiarity without friendship. The wicked have only *accomplices*; the designing have *associates*; men of business have *partners*; politicians form a *factious band*; the bulk of idle men have *connections*, and princes have *courtiers*; but virtuous men alone have FRIENDS. Cethegus was Cataline's accomplice, Mæcenas was Octavius's courtier; but Cicero was Atticus's *friend*.'

The fatal effects of extravagance and licentiousness in a prince are thus forcibly described. p. 26.

"It is violating the laws of probability to suppose, that a libertine prince, who has voluntarily disgraced himself in the eyes of his subjects, will ever return to a sense of his dishonour, or feel a spark of shame kindling in his breast." It too frequently happens that no information, no experience, no conviction can conquer early prejudice. The Hottentot, who returned from Europe, relapsed we may believe, with all imaginable ease, perhaps with additional satisfaction, into the established habits of his country. The ringleader of petty clubs is ill qualified for the duties of a throne. Steadiness of principle, and rectitude of manners, is that which gives dignity and spirit to human conduct, and without which our happiness can neither be lasting nor sincere. It constitutes as it were, the vital stamina of a great and manly character. From a weak and sickly understanding, and a levity of mind, proceed nothing but inconsistency and folly. "The feather that adorns the royal bird, supports his flight. Strip him of his plumage, and you fix him to the earth."

'Though liberality may be classed among the shining qualities of a great and good prince, the attainment of that amiable character consists not in wanton presents made to the low and vulgar herd of grooms and prize-fighters. Its voice is not heard amid the imprecations of an hazard table, nor was it ever yet employed to redeem the credit of a pharo-bank, or support the miserable zeal of an election triumph. It consists not in an affable and gracious reception of orchestra committees, nor is its munificence displayed in raising superb temples to enrich the despicable tribes of an Italian school. It was said of Otho that he knew how to *dissipate*, but not how to *bestow* his treasure. A prince who is only remarkable for a profuse and indiscreet expenditure of his income, loses the affections of more of his people than he gains: the hatred of those from whom he takes, is much greater than the gratitude of those on whom he bestows.'

Again, p. 33.

'The profuse and licentious youth, who, in the madness of ungoverned follies consumes his patrimony, may take it very ill to be reproved with his personal vices, but his countrymen cannot stifle their resentment, when they see him hourly made the dupe of knaves and sharpers;—"the daily prey of syrens enticing him to shipwreck, and of Cyclops gaping to devour him." An insolvent gamester is an outcast from society. But,

"Every age relates

That equal crimes, have met unequal fates;

That sins alike, unlike rewards have found,

And whilst this villain's crucified the other's crown'd."

'He

‘ He who looks upon the restraints of virtue as too rigorous for a man of pleasure, or upon the rules of justice as too confined for an elevated life, and consults his own interest separate from the rest of mankind, will ever meet with a liberal portion of public censure and public detestation. The welfare of a people often depends on circumstances apparently the most trivial. The genius, the life, perhaps the temporary humour of a single man may, on some occasions, fix the political arrangements that affect the essential interests of one half the globe. Let individuals then feel the importance of their station to themselves and to the system; to their contemporaries and to future generations; and learn from the established order of second causes, to respect to adorn and exalt the species.’

In the remainder of the piece the author draws a lively picture of the corruption of the times, and expatiates, with energetic eloquence, on the necessity of virtue among the great to the prosperity of a nation. The piece concludes with the following important sentiment. P. 57.

‘ Though the most ancient ruins extant, may seem to remain for no other end but to invite the curiosity of the traveller, and to exercise the sagacity of the learned; yet maimed and imperfect as they are, they speak a language almost divine: every trace and fragment they present us with, bear this awful inscription, “ *Kingdoms are dissolved, and empires depopulated by the vices, and wickedness of their inhabitants.*”

ART. XXXIV. *Short Expostulations and Thoughts on Suicide.* 8vo. 24 p. pr. 6d. Norwich, Barry and Co. London, Evans. 1792.

THE design of these pages is (in the writer’s language) to show forth, that the cause of the frequency of suicide is a too slow and languid sense of religion. The doctrine ‘ that every man is *sui juris*, that is, to use the famous Mr. Blount’s words, the judge, or rather disposer of himself,’ is examined, and ‘ found very fallacious both in reason and religion.’ M. D.

ART. XXXV. *The Correspondence of the Revolution Society in London with the National Assembly, and with various Societies of the Friends of Liberty, in France and England.* 8vo. about 280 p. pr. 5s. sewed. Johnson. 1792.

THE proceedings of the Revolution Society are at length before the bar of the public; and it is left for that tribunal to determine whether their correspondence is of so dangerous a nature, as has been suggested, by the malice of their enemies.

We are told, in the introduction, that the malevolent attempts made by the author of the ‘ *Reflections on the Revolution in France, &c.*’ in order to provoke the resentment of

administration against the Revolution Society, on account of their congratulatory address to the National Assembly, 'has been treated by them with that silent disregard its futility deserves, as the charge brought against them, for offering their congratulations, falls with aggravated force on himself, who has not *felicitated*, but outraged a whole people, and endeavoured to excite all the horrors of a civil war, and a general carnage in Europe, for the purpose of subverting the actual government of a foreign nation.

In reply to the accusation adduced against them, in a subsequent publication *, 'as a set of conspirators who had incorporated themselves for the subversion of nothing short of the whole constitution,' they appeal to the friends of justice, of truth, and of freedom, and to their proceedings themselves, which they now print, on purpose to refute this and similar calumnies.

'Should the correspondence of the society contribute in any degree (say they) to the continuance of that peace and amity, so essential to the prosperity of the commerce of this kingdom, and the relief of the burthens of the state, and the general cause of humanity, by conciliating the affections of the two nations, (Great Britain and France) and thereby extinguishing *for ever* national hatred and rivalry between them, the society cannot but have the *utmost* reason to be satisfied with their conduct, resulting from their principles, which are manifestly the *reverse* in every respect from those of their calumniator; and of course, to pride themselves, as citizens and as men, in the moral and political service, thus rendered by them, not only to their *own* country in particular, but to the *whole* world in general, by the promotion of that peace, and good-will, which ought to subsist universally among all the sons of men.'

Having said thus much of the motives, we shall now proceed to give some account of the transactions of this celebrated association.

'At a meeting of the Revolution Society, at the London Tavern, November 4, 1789, it was proposed by a committee, that such gentlemen as were inclined to let their names be transmitted to posterity, as the friends of the Great and Glorious Revolution of 1688, should insert them after the following preamble, and the three propositions that succeed it:

'Preamble.—This society, sensible of the important advantages arising to this country by its deliverance from popery and arbitrary power, and conscious that, under God, we owe that signal blessing to the revolution, which seated our deliverer king William the Third on the throne, do hereby declare our firm attachment to the civil and religious principles which were recognized and established by that glorious event, and which has preserved the succession in the protestant line: and our deter-

* Appeal from the New to the Old Whigs.

mined resolution to maintain, and to the utmost of our power to perpetuate those blessings to the latest posterity.'

Three propositions, containing the fundamental principles of the society.

'1. That all civil and political authority is derived from the people. 2 That the abuse of power justifies resistance. 3. That the right of private judgment, liberty of conscience, trial by jury, the freedom of the press, and the freedom of election, ought ever to be held sacred and inviolable.'

Dr. Price on the same day moved, and it was unanimously resolved, that a congratulatory address should be signed by the chairman, and transmitted to the National Assembly of France. As this address has been the subject of much animadversion, we here present it, *literatim & verbatim*, to our readers.

'The society for commemorating the revolution in Great Britain, disdaining national partialities, and rejoicing in every triumph of liberty and justice over arbitrary power, offer to the National Assembly of France their congratulations on the revolution in that country, and on the prospect it gives to the two first kingdoms in the world, of a common participation in the blessings of civil and religious liberty. They cannot help adding their ardent wishes of an happy settlement of so important a revolution, and at the same time expressing the particular satisfaction with which they reflect on the tendency of the glorious example given in France, to encourage other nations to assert the *unalienable* rights of mankind, and thereby to introduce a general reformation in the governments of Europe, and to make the world free and happy.

STANHOPE.'

This volume contains addresses from the associated societies of Manchester, Cambridge, Norwich, and Taunton, in England, and the constitutional societies of Paris, Aix, Calais, Dijon, Rochelle, Strasbourg, Marseilles, Brest, Bourdeaux, Bayonne, Grenoble, Rouen, Versailles, Toulouse, the female friends of the constitution at Lille, &c. &c. in France.

We shall close this article with a few extracts from the addresses of some of the French societies, as the genius of a nation is often forcibly and unequivocally expressed in such voluntary and unreserved communications.

From the society at Marseilles.

'Englishmen! ye are our elders in the characters of patriots. We have admired you for a century: for a century have we envied your happiness. Weighed down by the fetters of despotism, our lethargy was but as a sleep:—the hour of our liberty is come:—to-day we are men:—we are worthy of you.

'Englishmen! Frenchmen! Friends to the revolution, and to the liberty of nations! Let us be emulous in exerting the efforts of reason and genius, to establish over the whole surface of the habitable globe, the imprescriptible rights of man, and the rights of the legitimate sovereigns of the people.'

From the society at Brest.

'The associations of free nations become the dread of tyrants and the signal of their inevitable fall! Your principles and ours propagate themselves. This sacred fire, in spite of the obstacles opposed to it, silently spreads, and will produce from pole to pole an explosion as terrible to tyrants as fatal to them. Already our neighbours strive against despotism. If they are not yet ripe for liberty, at least they feel the weight of their chains; and this is the first step towards it. The happiness which is preparing for us will give them new energy; and if we may trust to our presentiments and our wishes, *all Europe will soon become brethren!*—No, gentlemen, free Frenchmen will not longer fear that generous Englishmen are endeavouring to destroy the glorious work of our constitution; you know too well, brave islanders, the inestimable value of liberty, and your interests are now become common with our own. There are none but slaves who will engage in the conspiracies of despots, and what will avail the efforts of that senseless herd against men whose motto is 'to live free or die.'

From the society of young friends of the constitution at Paris.

'May an amiable philanthropy, the triumph of that philosophy, of which you are the worthy apostles, succeed, to the painful sensation of factious enmity, with the true cause of which the people of neither country were ever acquainted.

'And may our two nations, united by a kind disposition to love each other, and by that liberty which at last is common to us both, present to the whole world an impenetrable phalanx, against which the combined efforts of all the despots on earth will be exerted in vain.'

ART. XXXVI. *Constitutional Letters, in Answer to Mr. Paine's Rights of Man.* 8vo. 39 pages. pr. 1s. Riley. 1792.

THIS is almost the only temperate attack upon Mr. Paine's late publications that has happened to fall into our hands. The author contends, however much our privileges may have been abused, perverted and restrained, that our constitution still remains inviolate.

'The sun, (says he) while obscured by the foulness of stagnant mists, cannot dispense his animating and fostering influence, yet his existence is unimpaired, and his glory undiminished. But in justice to Mr. Paine can it be supposed he seriously believes himself when he asserts we have no constitution? Is it possible that so enlightened a writer, who has taken upon him the arduous and impracticable task of teaching the world political wisdom, should be so ignorant of the history of this country as not to know the constitution that was established by our Saxon ancestors? He must have read our history, or he could never have presumed to have dictated to Englishmen what were the rights of men. And if he has read it, in what part can he find that we never had a constitution?

tution? Does he trace it in the absolute or allodial property of the soil, with which the Saxons invested every subject? Does he trace it in the share which every Saxon possessed in the legislation? Or does he trace it in the right established by Alfred of every subject being tried by his peers? If he can prove from either of these historical facts, that we have no constitution, I will pledge myself to desist from any further answer?

The present writer is as sensible as Mr. Paine can be of the existing grievances under which the nation groans; he knows that every ostensible housekeeper should have a share in the legislature; that our parliaments should be held at least once a year, and more frequently if necessary; that our taxes should be levied with our own uncontroled consent, and applied to our defence—not our destruction; that our representation should be independent; and that our sovereigns should protect us against mutual depredation, and not render us the prey of each other, and the slaves of themselves. While he differs from, he deprecates the idea of a prosecution against Mr. Paine; and although he wishes to allay the desire of a revolution, he has no inclination to extinguish the national anxiety for a reform. Here follows his own definition of a constitution:

‘A constitution is a body of fundamental laws, established by practice and experience, derived, in most instances, from the progress of government. Every successive regulation that is adopted, either by common or statute law, for ascertaining a privilege, removing a grievance, or invigorating the powers of a patriotic government, is a fundamental principle, and consequently forms an essential part of a constitution. And the nearer these approach to the restoration of the rights of nature, without diminishing the security every individual should derive from society, the more sacred and inviolate are the principles. By this test, the merit of every constitution may be known, and the rule of its government prescribed. Every law therefore that has been from age to age enacted for the increase, defence, or recognition of liberty, has contributed to form, improve and establish the constitution. And on the contrary, such laws as have deviated from these principles are infringements of privileges, but no destruction of rights.’

ART. XXXVII. *A Letter to Mr. Paine on his late Publications.*
8vo. 30 pages. pr. 1s. Stockdale. 1792.

AFTER stating that we have an *inundation* of writers, without learning or genius, and, what is still more lamentable, without principle, ‘whose talent is scurrility, and whose object is sedition and slander,’ the author of this letter proceeds to attack Mr. Paine, whom he characterises as a man more distinguished by his crimes than his talents.

‘When America was in revolt (says he) you preached sedition on the other side of the Atlantic; when her independence was

acknowledged, and your services were no longer useful in the western world, you returned to Europe to aid insurrection wherever you might find it, to support the French as you had done the Yankees, and give the Dissenters in this country every assistance in your power, in their efforts to disturb the government. Having reduced the throne to the size of a joint-stool, and rendered it as bare of useful and ornamental drapery as the bum of an unfledged sparrow, and having got happily rid of those stumbling-blocks to your *smack* and *smooth* system (the king and house of lords) there remains little more to fill up the outline of your extensive and patriotic plan of reform, than to annihilate at one stroke our army and navy, sell our shipping for fire-wood, dismiss the judges, open the prison-doors,' &c. &c.

The above specimen will serve to convey a just idea of the present pamphlet.

ART. XXXVIII. *Considerations on the present and future State of France.* By M. de Calonne, Minister of State. Translated from the French. 8vo. About 500 pages. pr. 6s. boards. Evans. 1791.

WE have already paid particular attention to the original work (see *Analyt. Rev.* Vol. VIII. p. 401.); the translation of which appears to have been conducted with care and attention.

ART. XXXIX. *Speeches of M. Mirabeau the elder, pronounced in the National Assembly of France. To which is prefixed, A Sketch of his Life and Character.* Translated from the French Edition of M. Mejan. By James White, Esq. 2 vols. 8vo. 723 pages. pr. 11s. sewed. Debrett. 1792.

MR. MIRABEAU'S speeches have been published at Paris in 5 vols. 8vo. and from our account of the first two (see *Anal. Rev.* Vol. XI. p. 161.) our readers will be able to judge of the information and amusement they afford. The work before us consists of a selection from the whole.

The Translation appears to have been executed with a considerable degree of accuracy, and the language is in general neat and perspicuous. s.

ART. XL. *The British Duties of Customs, Excise, &c. containing an Account of the net Sums payable on all Goods imported, exported, or carried coastwise; and the net Drawbacks to be repaid on due Exportation, including the Session of Parliament ending June the 10th, 1791: Also the several Bounties and Allowances upon certain Articles of Merchandise exported and imported, arranged under the particular Branches of Customs and Excise: and following the Article Salt in the Customs, are inserted the Duties payable upon British made Salt, under the Management of the Commissioners of that Revenue, with the Drawback allowed thereon when duly exported: Also, Tables of the Duties*

Duties of Package and Scavage, payable in the Port of London to the City of London by Aliens: With Notes explaining the various Regulations of Importation and Exportation upon a Principle of ready Information. By John Nodin of Leadenhall-Street, Agent; late of the Custom-house, London. 8vo. 481 pages. Price 7s. 6d. bound. Johnson. 1792.

THIS circumstantial title is sufficiently descriptive of the contents of the work now before us, which appears to be a compilation highly useful to men of business, and a very fit companion for the counting-house, the information to be found herein being generally scattered through various books. Besides six other tables, it has all the schedules or tables which are annexed to the consolidated act (with the articles somewhat differently arranged), and the references to the various acts of parliament which occur in them, not only give their dates and titles, but also an abridgment of those clauses which are referred to. This saves the trouble of consulting various statutes. The tables are preceded by some preliminary observations and extracts, containing the substance of several acts of parliament, and an account of the lawful quays or wharfs, and of the fees of the custom-house officers, as fixed by an order of the House of Commons in the year 1662, which still remains in force, except so far as regards the fees that used to be paid to the landwaiters, which can no longer be demanded *upon goods landed at the lawful quays*, that the merchants may have no pretext for claiming any undue indulgence in their port-entries.

Upon the whole, we recommend this work as useful in its design, and correctly executed.

U. U.

ART. XLI. *A Report from the Committee of Warehouses of the United East-India Company, relative to the Culture of Sugar.* 4to. About 120 pages. Price 1s. 6d. 1792.

THIS report, which is interesting in more than one point of view, was produced at a general court of the United Company of Merchants trading to the East Indies, on the 15th of March, 1792, and was afterwards ordered to be printed for the use of the proprietors.

The committee begin with stating, that the only true and effectual way in which Great Britain can be benefited by her territorial acquisitions in India, is, through the medium of an extensive and well-regulated commerce, and that, actuated by this principle, they have not merely confined their attention to the improvement and extension of those articles, of which the company's investments usually consisted, but they have also turned their thoughts to the introduction of such *new commodities* as, with a suitable degree of encouragement, might afford a reasonable prospect of becoming advantageous objects of pursuit. Under this head, the article of sugar sometime since pre-

presented itself to their notice ; it is a natural production of the Bengal and surrounding provinces, where it is cultivated to a very great degree of perfection, and, in point of quantity, is capable of being carried to any extent for which a demand can be found. The consumption also in this country *, and on the continent, is at present immense, and may be greatly increased, were it supplied at a less burthenome price. But in order to enable the Company to have any chance in the London market, two very great obstacles were to be surmounted ; the high rate of freight, and a duty of 37l. 16s. 3d. per cent. on the gross sale price.

As there were well-grounded expectations that the proprietors would succeed in alleviating these difficulties, the court of directors, in the month of April, 1789, desired the government of Bengal to send home a quantity of sugar upon trial ; and they actually agreed with lieutenant John Paterfon, of that establishment, who offered to undertake a plantation on his own account, to purchase the produce of it for 12 years, at a certain stipulated rate. Soon after this some specimens, to the amount of about 5 tons, arrived on board the Houghton, which were sold, March 2d, 1792, and produced from 88s. and 6d. to 105s. per cwt., or 92s. on an average.

The first experiments made on this commodity by the refiners were peculiarly discouraging, as one of them declared, in a letter to Mr. Baring, 'that it had no disposition to granulate like West-India sugar, though tempered with a strong lime water ;' and that, after having undergone the operation of claying, it was become 'very soft, and of the nature of soap, when it has lain a long time in water.' Another person of eminence in the trade, however, made a more favourable report, for he stated that he was now induced to think, 'that its natural qualities were concealed by improper treatment of the cane juice, and that by a new solution it might, in a great degree, be restored.' 'I have not been much disappointed (adds he) in my expectations, for in the process of refining, its natural qualities turn out to be good ; and I conceive, had it been properly tempered or limed in the first boiling, it would have carried off all its impurities ; would have given it a larger grain, which is the genuine and essential salt of the cane ; the particles of the sugar would have disengaged themselves from the clammy substance (its only defect), and thereby would have been equal in strength to the most favored of our West-India sugars.' The committee being now fully convinced of the probability of manufacturing this commodity equal to any produced in the West-Indies, think the present a most favourable opportunity for making a vigorous effort, to secure to the Bengal provinces, a participation in this important article of commerce.

* In Great Britain alone it is computed to be but little short of two hundred millions of pounds weight.

We shall here subjoin a brief account of the rise, progress, and present state of the sugar trade, in Europe, as drawn up by the committee.

‘ Sugar was produced in Europe, and formed an article of traffick, long before the discovery of America took place. Its origin is held to have been from China, where it still greatly abounds, and from whence it passed through the East Indies, and Arabia, into Europe. It was first planted in Sicily about the beginning of the 12th century, to which place it was brought from Cyprus.

‘ From Sicily it was carried to Madeira, about the year 1420, as also to the Canary isles, from which latter places the Portuguese transplanted it to Brazil. There are, however, those who think that the Portuguese, who, before they planted in Brazil, were in possession of the coast of Angola in Africa, where the sugar-cane grew spontaneously, took it from thence to Brazil. At Brazil the Portuguese cultivated it largely, and for a long period supplied the whole of Europe.

‘ From Brazil it was transplanted to Hispaniola in 1506; as also to the Spanish dominions in Mexico, Chili and Peru.

‘ In 1641 the cane was first planted in the English colony of Barbadoes, from whence it had been brought from Fernambuke, in Brazil; but the art of manufacturing sugar was not sufficiently understood till two or three years after, when some of the planters were so industrious as to make a voyage to Brazil, from whence they brought better instructions, and more plants; after which the culture was attended with so much success, that it was taken up in the other British West India islands; and lastly by the French, Dutch, and Danish colonies.

‘ Before sugar was brought to Europe from the Brazils, it being both scarce and dear, the consumption was chiefly confined to syrups, conserves, and medicinal compositions. The ingredient used for the mere domestic purposes of sweetening was honey. The Portuguese brought it into more general demand, yet still the consumption was but limited; but since the use of tea, coffee, chocolate, sweets, confectionary, &c. has so universally obtained, sugar is become, in a manner, a necessary of life, and forms, at present, one of the most distinguished articles of European commerce.’

The success attendant upon the labours of the first British planters amply rewarded their perseverance and industry. By being enabled to undersell the Portuguese, they soon laid the foundation of a flourishing trade, which was open to all nations, until, on the restoration of Charles II. it was restricted, by the legislature, to British subjects. The ports of London and Bristol then became the great magazines of sugar, for the supply of all the north and middle parts of Europe; and this export trade seems to have been enjoyed exclusively by the English, until the French, in their turn, so greatly improved their sugar islands, as to be able to undersell us in most parts of the continent. Before that epoch, when our neighbours became our
rivals

rivals in the foreign market, the value of the commodities imported into England from the West-Indies, the chief of which at that time was sugar, had arisen to 1,500,000l.; of this near one-third part was afterwards exported. Notwithstanding the loss of the foreign trade our islands have been in a progressive state of improvement. We shall here particularize the importations and exportations, at certain distant periods, by way of elucidation.

Account of the quantity of British plantation sugar, imported into England, and also of the quantity of raw and refined sugars exported.

	Quantity Imported.		Raw Sugars Exported.		Refined Exported.	
	Cwt.	qr. lb.	Cwt.	qr. lb.	Cwt.	qr. lb.
1699.	427,573	2 25	182,325	2 4	14,302	0 20
1720.	706,385	3 20	121,778	0 9	3,106	3 7
1753.	1,114,084	3 26	55,687	2 6	11,224	3 7
1770.	1,818,229	1 23	199,738	1 9	43,609	1 19
1787.	1,926,621	0 26	199,416	1 8	76,735	1 19
1791.	1,808,950	0 7	135,470	3 8	158,573	3 24

N. B. The quantity imported into Great Britain is expressed under the three last years.

It appears that sugar was, formerly, one of the staple articles of Bengal, and that a considerable trade was carried on in it, to Madras, the Malabar coast, Bombay, Surat, Sundry, Muscat, Mocha, Judia &c. Even so late as 1755 and 1756, the annual exportation amounted to 50,000 maunds, which yielded a profit of about 50 per cent.; in addition to this, the returns were generally in specie, 'and this flow was regular, always feeding, but never overcharging the circulation.' During the last twenty years, however, the price of sugars has been gradually increasing, and the exportation and growth diminishing in the same proportion, so that the price is now near 50 per cent. more than it was before that period. The charge of transportation is also greater; and the value at foreign markets not having risen in the same proportion, the export is so trifling and casual, that, as we are told, 'the sugar trade of Bengal is, in fact, annihilated.' This profitable branch has suffered by the same causes which have operated upon the commerce of that country in general, for the increase of the price of the raw material, and of labour, had produced such a proportional decrease in the demand, that it was doubted in 1776, whether that settlement produced enough for its own consumption. The declension of this trade, which appears to have been fettered hitherto with a number of impolitic regulations in our eastern dominions, must have been highly prejudicial to the Company's interest, as it would, in a great degree, have prevented that drain of specie, which Bengal is now obliged to send to the Malabar coast. The Dutch of Batavia,

Batavia, formerly our rivals in this trade, have now succeeded to the almost entire monopoly of it.

It appears from this report, that coffee, pepper, and indigo, might be cultivated with great success in several of the Company's settlements in Asia.

On a full consideration of this subject, it seems evident, that an equitable reduction of the excessive duties paid on the importation of East-India sugar, would fully enable the Company to supply the present extraordinary demand, and perhaps to undersell the English West-India planters in the home, as well as the French merchants in the foreign market. s.

ART. XLII. *The Rock of Modrec, or the Legend of Sir Eltram; An Ethical Romance. Translated from an Ancient British Manuscript, lately discovered among the Ruins of an Abbey in North Wales. In 2 Vols. Fool's-cap, 8vo. 351 Pages. Price 5s. sewed. Bent. 1792.*

IF, gentle reader, thou shalt have the courage to accompany the hardy knight, sir Eltram, in search of *ethical lessons*, thou shalt not go without thy reward. But we must, in pure benevolence, warn thee—and, being ourselves, after the experiment, scarcely escaped with life, we warn thee with trembling—that before thou reachest the magic Rock of Modrec, in the wilderness of necromancy, where the fair Matilda is bound, for twice twenty years, by Oswald the magician, thou must with the puissant knight encounter horrors, which will make

‘Thy knotted and combined locks to part,
And each particular hair to stand on end,
Like quills upon the fretful porcupine.’

Yes, thou must encounter fire-breathing serpents, screaming harpies and howling wolves, dragons, griffins and unicorns; thou must gaze upon pale spectres gliding with printless step; fullen nightmares, neighing in dreadful concert, or shaking the fen-brushed vapour from their shaggy manes, and shooting blue gleaming pestilence from their aguish eyes;—thou must be shut up in a rocky prison where pestilential meteors gleam across the roof, blasts of horror groan around the rugged walls, and hissing vapours carpet the floor;—thou must visit the temple of Tortures, whose walls are of glowing sulphur, and the floor of burning sand, and where, some fastened upon wheels with burning tenter-hooks, are whipped around with venomous scourges by infernal imps; some fixed upon iron spits—others stretched on banks of burning sulphur.—But in pure compassion to thy nerves we desist, and advise thee, if thou wouldest escape the tortures of a harrowed imagination, to accept from us at second hand the moral of the fable—which is, that no one shall ever attain individual happiness but by consulting the alleviation of the woes of others, and promoting the felicity of mankind.

ART. XLIII. *A Letter from Irenopolis to the Inhabitants of Eleutheropolis; or a serious Address to the Dissenters of Birmingham.* By a Member of the established Church. 8vo. 40 p. pr. 1s. Birmingham, Thompson; London, Johnson. 1792.

THOUGH there is something quaint in the title of this pamphlet, there is much good sense and good writing in the letter itself. The writer expostulates with those dissenters in Birmingham, who are reported to have formed a purpose of commemorating the French revolution on the fourteenth of July, entreating them not deliberately to hazard the consequences which may be apprehended, in the present hour of jealousy and suspicion, and in a place where the passions of all parties are so violently inflamed. The right of assembling he does not call in question. Of many parts of the French revolution he expresses his approbation. Of Dr. Priestley he speaks in the highest terms of respect, as ‘a man whose talents are superlatively great; whose attainments are numerous almost without a parallel; whose morals are correct without austerity, and exemplary without ostentation; and in whose character the philosophic eye will at once discover the deep-fixed root of virtuous principle, and the solid trunk of virtuous habit.’ The persons whom he addresses, he acknowledges to have been men harrassed by oppression, and loaded with obloquy. Nevertheless, he thinks it of infinite importance to themselves, their neighbourhood, and the public, that they should be convinced, that the meeting in question would be a violation of the duties of prudent men, of peaceable citizens, and of good christians. P. 13.

‘Many are the situations in which prudence itself is not only expedient, but obligatory; and in the present state of things, it is *not* the part of a prudent man for you to do *again*, what you have *already* done, with so much loss of your property, and so much danger to your persons. It is *not* the part of a peaceable citizen, to provoke again those ferocious tempers, and those outrageous crimes, of which you have yourselves so *late*ly and so largely experienced the dismal consequences. It is *not* the part of a sincere christian, to offend, without some weighty reason, even his weaker brethren. Much less is it *his* part to cast upon the rash and wild decision of passion, those speculative questions, which ought to be decided only by cool and impartial reason.’

This letter, which we doubt not comes from the pen of Dr. Parr, is written with every appearance of candour, and, in the present state of Birmingham, demands the serious attention of those to whom it is addressed.

ART. XLIV. *A congratulatory Address to the Rev. John Crosse, Vicar of Bradford, on the Prospect of his Recovery from a dangerous Disease to a State of spiritual Health and Salvation. To which is added, a Letter to the Rev. James Wood, of Leeds, an Eloge to the Memory of John Wesley, and an Address to the Inhabitants of Bradford; with diverting Incidents, Bon Mots, &c. 8vo. 197 p. pr. 2s. 6d. 1791.*

A WRITER, who possesses no inconsiderable talents for satire, and who has formerly, we believe, exercised them upon a similar occasion, under the fictitious name of Trim, persists in bringing a charge of peculation against the object of his address. Whether the charge be well grounded, we cannot take upon us to determine; we have only to say, that the piece is written with a degree of humour and spirit, which induces us to wish that the writer's pen were employed upon a subject of more general utility. The piece is sufficiently severe upon the supposed culprit; but that the author is capable of panegyric as well as satire, the following story, so much to the credit of the hero, sufficiently proves. Having told at large a tale of simony, he goes on, P. 60.

‘ But, Sir, I quit this dull subject, to conduct you to a brighter scene, which may, perhaps, for a moment, make you forget the charms of gold, by recalling to your mind the pleasures and conquests of your youth. I allude, Sir, to that important æra of your life, when you led beauty in chains, and triumphed, with the virtue of a Scipio, over the power and attractions of the *Prussian princesses*.—I communicated the particulars of this singular transaction to the public in the following terms. The vicar informed me, “ That he was once present at a masquerade in Berlin (for he was *formerly* no enemy to pleasure) at the end of which, a sister to the late king of Prussia, who had shewed particular attention to him, during the entertainment, signified that she should be glad to retire with him; which he positively refused.” The vicar does not deny the truth of this relation, but says, “ the principal feature in it is changed; for that the lady, mentioned by him, was not the princess Ann Charlotte Amelia, youngest sister to the late king of Prussia, but the first consort of the present monarch, a lady well known at Berlin, in 1767, for the levity of her manners, and imprudent carriage towards the other sex.” The reader is requested to observe, that this anecdote was communicated to the public in 1787. Since that time, it has engaged, in a peculiar manner, the attention of the *beau monde*, and unfortunately reached the ears of the Prussian ambassador, who expressed much resentment at the circulation of a story so derogatory to the house of his royal master. The vicar, being informed of this circumstance, and that a vessel was lying off Scarborough, for the purpose of conveying him to Embden, prudently refrained, for the three last years, from visiting that place of gay and fashionable resort. That he may, in future, do it with safety, and that no bad consequences may arise from his indiscretion, (which he seems now perfectly sensible of) he has ingeniously

ingeniously changed, not the features, as he says, but the very person of the lady he had introduced into this amorous interlude. That the vicar spoke of *a sister* of the late king of Prussia, I am certain, because he related this anecdote to me *twice*; once at the vicarage, when he left me in doubt whether he passed the night with her royal highness, and another time at the house of the late Mrs. Armitage, in the presence of Mr. Lister and Dr. Hill. That the lady, alluded to, was the princess *Ann Charlotte Amelia*, I admit was a conjecture of my own. She was the only sister of the late king, who was, at that time, unmarried, and I thought her intrigue with baron Trenck and others, made the vicar's account of her conduct, though somewhat extraordinary, no way improbable. But, Sir, I allow you to say, that the lady in question, was consort to the present king, not only because it may be a matter of policy, at present, but because it appears, from some late transactions, that the further distant you are from any event, the more capable you are of giving an account of the several particularities and circumstances that attended it.'

It appears, in the course of this address, that the author has a violent antipathy to methodists. Many among them may have given just occasion of offence; but we think he censures the body with indiscriminate severity.

D. M.

ART. XLV. *The Devil upon Two Sticks in England: being a Continuation of Le Diable Boiteux of Le Sage.* Vol. v. vi. 511 p. pr. 6s. sewed. Walter, Piccadilly. 1791.

CONTINUATIONS seldom answer the expectations of the public; and in the eighth volume of our Review we gave our opinion that even the *former* part of this publication, instead of being extended into four volumes, ought to have been condensed into two. Of the volumes before us we cannot say much in commendation. The subjects are exceedingly trite; and they are treated in the style which usually adorns the shelves of a circulating library. Most of the anecdotes which relate to real life have appeared in newspapers, &c. and have originally been picked up from footmen and waiters, and even in their present dress retain a cast of their primitive vulgarity. The subjects which chiefly occupy these volumes are deaths, funerals and dreams.

The following anecdotes occur in the history of dreams, Vol. vi. p. 127.

"But tell me, I beseech you," exclaimed the count, "is that merry lady sleeping or waking, who laughs so loud that the bursts of her mirth reach us at this distance.—I hear her as distinctly almost as if I were in her chamber."

"Her mirth," answered the demon, "is the mirth of sleep; and I will tell you the cause of it:—the lady dreams that she has lost a considerable sum of money at the gaming-table;—and, in order to pay her debts of honour, she has procured a tradesman to exchange her real jewels for false ones, of the same figure and appearance,

appearance, and to pay her the difference.—It is the shrewdness of the contrivance, and the complete joke of managing the business without the knowledge of her husband, that occasions the bursts of laughter which are the objects of your curiosity.

“The lady in the next house is in a very different situation,—her sleep is a very weeping one,—and her pillow is, at this moment, wet with the tears of fancy.—She is occupied also about gaming-misfortunes;—and dreams that, having sent a diamond ring, in a hurry, to be pawned, in order to raise a supply for the moment,—it was unluckily taken to the very jeweller from whose shop she had contrived to purloin it about a year before;—and whom she now thinks that she is bribing with a jewel of equal value, which she fairly purchased, to hush up the matter, and keep it a secret from the world.

“But if you would look for real happiness, you may find it in the curtained comforts of that green bed, which is occupied by a page of the court:—he dreams that he attends the king, in the character of aid-de-camp, at a review,—and that his majesty has done him the honour to borrow a pocket-handkerchief of him.”

The public will be at no loss for the original of the following portrait. Vol. vi. p. 142.

“The next house but one,” continued the demon, “belongs to a nobleman, every part of whose life has been characterized and disgraced by a brutal love of women, as well as a brutal treatment of the numberless unhappy creatures who have been prostituted to his libidinous appetites.—No situation has been too low for his grovelling amours,—no character too vulgar to be the object of them,—and no circumstance of innocence or distress sufficient to check their depravity or awaken his kindness.—He now sleeps in the chamber which you see is fitted up with blue and yellow furniture, and the dream which occupies his fancy is of a most singular, and to him, indeed, of a very distressing nature;—for he absolutely thinks that he is turned into a mule, and about to be rode by his wife, from whom he has been some years separated, and driven on with whips round the beacon-course at Newmarket, by all the unhappy women whom he has debauched, deceived, or diseased.”

“If this man’s waking hours,” said don Cleofas, “bear any proportion in the article of misery, to his present slumbers, it would be an act of great mercy to take him at once to your infernal shades; and save him, at least, from any further torture of suspense,—with respect to his future allotment.”

“Though his mind,” replied Asmodeus, “is not totally callous, nor his courage so determined as to be wholly without remorse as to his past life, or without apprehension as to the final consequences of it,—yet there are certain opiates which great wealth and depraved passions can find the means of applying, that serve to deaden, or to avert, in a great degree, the alarms of closing life.—Such men, with all their enormities, may be said rather to die drunk, than in despair.”

A 'sketch of the life of a beauty,' we think the best piece in the volumes, but, on account of its length, we must refer our readers to the work itself. D.

ART. XLVI. *Letter from Lady W—ll—ce to Captain ———*
8vo. 223 pages. Price 5s. sewed. Church and Laking.
1792.

THIS letter, or rather pamphlet, is addressed by Lady Wallace to her son, who is about to serve in a military capacity in India. It abounds with much excellent advice for the regulation of his conduct, and the government of his passions in the turbulent warfare of life; and it warns him, above all things, to beware of the fashionable vices which disgrace the young men of the present day.

We shall present our readers with a few passages, by way of specimen:

• The first part of your duty, as a man, or as a soldier, is religion—Without reverence to the great ruler of the grand system of creation, you cannot have a soul capable of soaring—it is impossible for any thinking being to exist without religion;—the dissipated wicked man—or philosopher, vain of singularity of opinion, only appear to do so, but every reflecting mind must distinguish a great first cause—and glory in the thought of future existence, which alone sets us above the atom which the morning sun gives life to, and which the evening dew restores to dust. The language of religion is heard in every corner of the globe—it roars in the winds—and re-echoes in the thunders—all space—all visible objects, attest the glory of the Almighty—all nature cries, I am the work of God.—Reason is sufficient to convince a blind man of this truth, from the many godlike, generous transports which the soul enjoys. I have always endeavoured to convince you, that all religions are good—they all tend to virtue, and the comfort of their professors.—There is none that is not deficient in some points, and those of each form may say—you have not our errors, but you have others which are fully as great;—but surely the established religion of a man's country is always the best. It were to be wished, for the tranquillity of every state, that one faith—one form of worship—was followed by all—the only thing which renders a toleration of every sect dangerous, is the animosity and discord, different opinions give rise to, which has too long stained with blood all Christendom.

• To make a figure in the lists of glory, my dear W—ce, you must be able to conquer the seducing powers of passion, and subdue every violent propensity for women—gaming—and wine. They, like every other tyrannical foe, if you do not conquer them, will enslave you. So sensible was Ulysses of this truth, that he made himself be bound hand and foot to his ship, to prevent the possibility of yielding to temptation; and stopped his ears, lest the syrens should seduce him;—this proved more virtue than fortitude; but I trust you will have enough of firmness, never to allow yourself to be seduced to the excesses of those vices which ruin so many men of great abilities, who might have been heroes, had they early learnt to restrain their passions, which gain strength from every indulgence.

Habit is the regulator of nature; this is evident from the brute creation—yet some people pretend to excuse their depravity on the score of the violence of their passions—but every young person has, if unimpaired in health, the same natural propensities. Inclination is either restrained by abstinence, and a mind occupied more nobly, or it is nursed to impetuosity by an inflamed imagination, and those seductions which speak to the senses, and, like the frenzy of a fever, exhaust nature, and every faculty and exertion which does honour to the soul.

‘The vice, which like a torrent sweeps away every other idea, or feeling, than those which it awakens, is gaming—there is no vice into which a man may be so imperceptibly led—none which involves him in such low worthless company;—it is true, some unexperienced men of honour are found in gambling societies; but the consequence is, that they either are rendered dupes, or become cheats—too many adopt the examples of the wretches who surround them, and forfeit their integrity. Step by step—the most sensible person may be led on, from a hope that a momentary good luck may enable them to regain their accidental losses, and thus, like every other passion, that of play assumes by degrees a tyrannical power over the minds of its votaries. How many unthinking unfortunates have been led to ruin their families; and in a moment have been hurled from situations in which but for this vice, they might have been comfortable—Men who on their first admitting this destructive passion, would have shuddered at the thoughts of defrauding a tradesman, or of winning a ruinous sum of money. Play is destructive of all application or feeling—all is avarice or rage—no man of honour has any chance of winning at the long run at play—he will not stoop to take unfair advantages; yet nine out of ten gamblers watch, and greedily profit of the moment, heated by wine or impetuosity. How degrading the thought, that one has ruined a friend, or been ruined by one!’

Lady Wallace, passing from moral precepts to political disquisitions, dwells upon the beauty, innocence, and misfortunes of the queen of France, whom she characterises ‘as grateful to, and never abandoning her friends, forgiving to her enemies, never stooping to repay crimes by vengeance; a fond mother, and attentive wife.’ She represents her august consort ‘as turned by every wind;’ the late king of Sweden is held forth as a model of heroism, and Mr. d’Orleans, is treated as a traitor, an assassin, and a coward.

ART. XLVII. *Curiosities of Literature. Consisting of Anecdotes, Characters, Sketches, and Observations, Literary, Critical, and Historical.* 8vo. 531 Pages. Price 6s. 6d. in Boards. Murray. 1791.

ARTER the revival of letters, it was a common practice among the learned to publish volumes of miscellaneous anecdotes, reflections, and the like, such as had occurred to them in conversation or study. Collections of this kind were published under the titles of Scaligeriana, Huetiana, &c. These works have been long known to the literary world by the cant term

of *ana*. It is from these stores of literature, now much neglected, that this compiler has chiefly formed the present volume; not without the addition of many articles from other more modern sources. The work is divided into three parts. I. Literature and Criticism; II. Historical Anecdotes; III. *Miscellanea*. Of the contents of a miscellany, consisting of upwards of two hundred detached articles, it is impossible to give the reader any distinct idea without transcribing the index. But of the degree of judgment and taste which has been exercised in the selection, and of information and entertainment which may be expected from the perusal, some judgment may be formed from a few specimens. P. 95.

* *The Origin of Literary Journals*.—In the last century, it was a consolation, at least, for the unsuccessful writer, that he fell insensibly into oblivion. If he committed the *private* folly of printing what no one would purchase, he had only to settle the matter with his publisher: he was not arraigned at the *public* tribunal, as if he had committed a crime of magnitude. But, in those times, the nation was little addicted to the cultivation of letters: the writers were then few, and the readers were not many. When, at length, a taste for literature spread itself through the body of the people, vanity induced the inexperienced and the ignorant to aspire to literary honours. To oppose these inroads into the haunts of the Muses, Periodical Criticism brandished its formidable weapon; and it was by the fall of others that our greatest geniuses have been taught to rise. Multifarious writings produced multifarious strictures; and if the rays of criticism were not always of the strongest kind, yet so many continually issuing, formed a focus, which has enlightened those whose occupations had otherwise never permitted them to judge on literary compositions.

* The origin of so many Literary Journals takes its birth in France. Denis de Sallo, Ecclesiastical Counsellor in the Parliament of Paris, invented the scheme of a work of this kind. On the 30th of May, 1665, appeared the first number of his *Journal des Sçavans*. What is remarkable, he published his Essay in the name of the Sieur de Hédouville, who was his *footman*. One is led to suppose, by this circumstance, that he entertained but a faint hope of its success; or, perhaps, he thought that the scurrility of criticism might be sanctioned by its supposed author. The work, however, met with so favourable a reception, that Sallo had the satisfaction of seeing it, in the next year, imitated throughout Europe; and his Journal, at the same time, translated into various languages. But, as most authors lay themselves too open to the severe critic, the animadversions of Sallo were given with such malignity of wit and asperity of criticism, that the Journal excited loud murmurs, and the most heart-moving complaints possible. Sallo, after having published only his third Journal, felt the irritated wasps of literature thronging so thick about him, that he very gladly abdicated the throne of Criticism.

* The reign of his successor, Abbé Gallois—intimidated by the fate of Sallo—was of a milder kind. He contented himself with

with only giving the titles of books, accompanied with extracts. Such a conduct was not offensive to their authors, and yet was not unuseful to the public. I do not, however, mean to favour the idea, that this simple manner of noticing books is equal to sound and candid criticism.

‘ On the model of the *Journal des Sçavans* were formed our *Philosophical Transactions*; with this difference, however, that they only notice objects of science, such as Physics and Mathematics. The Journal of Leipsic, entitled *Acta Eruditorum*, appeared in 1682, under the conduct of the erudite *Menkenius*, Professor in the University of that city. The famous *Bayle* undertook, for Holland, a similar work, in 1684; and his *Nouvelles de la Republique de Lettres* appeared the first of May in that year. This new Journal was every where well received; and deserved to be so, for never were criticisms given with greater force. He possessed the art of comprizing, in short extracts, the justest notion of a book, without adding any thing irrelevant or impertinent. *Bayle* discontinued this work in 1687, after having given thirty-six volumes in 12mo. Others continued it to 1710, when it was finally closed.

‘ A Mr. de la Roche formed an English Journal, entitled *Memoirs of Literature*, about the commencement of this century, which is well spoken of in the *Bibliothèque Raisonnée*. It was afterwards continued by Mr. Reid, under the title of *The Present State of the Republic of Letters*. He succeeded very well; but, being obliged to make a voyage to China, it interrupted his useful labours. He was succeeded by Messieurs Campbell and Webster; but the last, for reasons of which I am ignorant, being dismissed, it was again resumed by Mr. Campbell. This *Journal* does by no means rival our modern *Reviews*. I do not perceive that the criticism is more valuable; and certainly the entertainment is inferior. Our elder Journals seem only to notice a few of the best publications; and this not with great animation of sentiment, or elegance of diction.’

P. 149. *Spanish Poetry*.—Pere Bouhours observes, that the Spanish Poets display an extravagant imagination, which is by no means destitute of wit; but which evinces little taste or judgment.

‘ Their verses are much in the style of our Cowley—trivial points, monstrous metaphors, and forced conceits.

‘ A true poetical taste is not pleased with such wild chimeras, but requires the fine touches of nature and passion.

‘ Lopes de Vega, in describing an afflicted shepherdess, in one of his pastorals, who is represented weeping near the sea-side, says—
‘ That the sea joyfully advances to gather her tears; and that, having enclosed them in shells, it converts them into pearls.’

‘ Y el mar como imbidioso
A tierra por las lagrimas salia,
Y alegre de cogerlas

Las guarda en conchas, y convierte en perlas.’

‘ Gongora, whom the Spaniards so greatly admire, and whom they distinguish, amongst their poets, by the epithet of *The Wonderful*, is full of these points and conceits.

‘ He imagines that a nightingale, who enchantingly varied her notes, and sung in different manners, had a hundred thousand
other

other nightingales in her breast, which alternately sang through her throat—

‘ Con diferencia tal, con gracia tanta,
A quel ruyfenór flora, que fospecho
Que tiene otros cien mil dentro del pecho,
Que alterna su dolor por su garganta.’

‘ He calls the *Girafale*, which lasts longer than the generality of flowers, ‘ *Matbusefen de las floras* ;’ because Methusalem lived to a greater age than the other Patriarchs.

‘ In one of his odes, he gives to the river of Madrid, the title of the *Duke of Streams*, and the *Viscount of Rivers*—

‘ Mançanares, Mançanares,
Os que en todo el aguatisimo,
Éstois *Duque* de Arroyos,
Y *Visconde* de los Rios.’

‘ He did not venture to call it a *Spanish Grandee*, for, in fact, it is but a shallow and dirty stream ; and, as Quevedo informs us—

‘ The *Mançanares* is reduced, during the summer season, to the melancholy condition of the wicked Rich Man, who asks for water in the depths of hell.’

‘ Concerning this river a pleasant witticism is recorded. A Spaniard passing it, one day, when it was perfectly dry, and observing that the superb bridge, which Philip the Second had built over it, served to very little purpose, archly remarked—

‘ That it would be proper that the bridge should be sold, to purchase water.’ *Es menester vender la puente por comprar agua.*’ P. 149.

P. 191. ‘ *Grotius*.—Perhaps the most sincere eulogium, and the most grateful to this illustrious scholar, was that which he received at the hour of his death,

‘ When this great man was travelling to Holland, he was suddenly struck by the hand of death, at the village of Rostock. The parish minister, who was called in his last moments, ignorant who the dying man was, began to go over the trite and ordinary things said on those occasions. Grotius, who saw there was no time to lose in frivolous exhortations, as he found himself almost at the last gasp, turned to him, and told him, that he needed not those exhortations ; and he concluded by saying, *Sum Grotius*—I am Grotius. *Tu magnus ille Grotius?*—‘ What ! are you the great Grotius ?’ interrogated the minister ? What an eulogium !’

P. 393. ‘ *Spanish Etiquette*.—The etiquette—or rules to be observed in the royal palaces—is necessary, observes baron Biefield, for keeping order at court. In Spain, it was carried to such lengths as to make martyrs of their kings. Here is an instance ; at which, in spite of the fatal consequences it produced, one cannot refrain from smiling—

‘ Philip the Third being *gravely seated*—as Spaniards generally are—by a chimney where the fire-maker of the court had kindled so great a quantity of wood that the monarch was nearly suffocated with heat, his *grandeur* would not suffer him to rise from the chair ; and the domestics could not *presume* to enter the apartment, because it was against the *Etiquette*. At length, the marquis de Potat appeared, and the king ordered him to damp the fires : but he excused himself ; alledging, that he was forbidden by the *etiquette* to perform such a function, for which the duke

D’Usseda

D'Uffeda ought to be called upon, as it was his business. The duke was gone out; the fire burnt fiercer; and the king endured it, rather than derogate from his dignity. But his blood was heated to such a degree, that an erysipelas broke out in his head the next day; which, being succeeded by a violent fever, carried him off in 1621, and in the twenty-fourth year of his age.

* The palace was once on fire; when a soldier, who knew the king's sister was in her apartment, and must inevitably have been consumed in a few moments by the flames, at the risk of his life, rushed in, and brought her highness safe out in his arms: but the Spanish *etiquette* was here woefully broken into! The loyal soldier was brought to trial; and, as it was impossible to deny that he had entered her apartment, the judges condemned him to die! The Spanish princess, however, condescended, in consideration of the circumstance, to *pardon* the soldier, and very benevolently saved his life!

* After this, we may exclaim, with our English satirist—

“Spain gives us *pride*—which Spain to all the earth

“May largely give, nor fear herself a dearth!” CHURCH.

P. 398. * *Douglas*.—It may be recorded as a species of Puritanic savageness and Gothic barbarism, that, no later than in the year 1757, a man of genius was persecuted because he had written a tragedy, which tended by no means to hurt the morals; but, on the contrary, by awakening the sweetest pity, and the nobler passions, would rather elevate the soul, and purify the mind.

* When Mr. Home, the author of the Tragedy of *Douglas*, had it performed at Edinburgh; and, because some of the divines, his acquaintance, attended the representation, the clergy, with the monastic spirit of the darkest ages, published the present paper, which I shall abridge for the contemplation of the reader, who may wonder to see such a composition written in the eighteenth century.

* On Wednesday, February the 2d, 1757, the presbytery of Glasgow came to the following resolution. They having seen a printed paper, intitled—“An Admonition and Exhortation of the reverend Presbytery of Edinburgh;” which, among other evils prevailing, observing the following melancholy, but notorious, facts: that one, who is a minister of the church of Scotland, did himself write and compose a *stage-play*, intitled—“The Tragedy of *Douglas*,” and got it to be acted at the theatre of Edinburgh; and that he, with several other ministers of the church, were present; and some of them, oftener than once, at the acting of the said play, before a numerous audience. The presbytery, being deeply affected with this new and strange appearance, do publish these sentiments, &c.—Sentiments with which I will not disgust the reader.

P. 449. * *Anti-moine, or Antimony; Coffee; and Jesuit's Bark*.—The origin of [the use of] *antimony* is a remarkable circumstance. Basil Valentin, superior of a college of religionists, having observed that this mineral fattened the pigs, imagined that it would produce the same effect on the holy brotherhood. But the case was very different; the unfortunate fathers, who greedily made use of it, died in a very short time. This is the origin of its name, which

which I have written according to the pure French word. In spite of this unfortunate beginning, Paracelsus resolved to bring this mineral into practice; he thought he could make it useful, by mixing it with other preparations, but he did not succeed according to his hopes. The faculty, at Paris, were on this occasion divided into two parties: the one maintained, that *antimony* was a *poison*; the other affirmed, that it was an excellent *remedy*. The dispute became more general, and the parliament and the Sorbonne interfered in the matter: but some time afterwards, the world began to judge rightly concerning this excellent mineral; and its wonderful effects have occasioned the faculty to place it among their best remedies.

* The use of coffee is said to have a similar origin; that, however, was never attended with such dreadful effects. A prior of a monastery in the part of Arabia where this berry grows, having remarked, that the goats who eat of it became extremely brisk and alert, resolved to try the experiment on his monks, of whom he so continually complained for their lethargic propensities. The experiment turned out successful; and, it is said, it was owing to this circumstance, that the use of this Arabian berry came to be so universal.

* A casual circumstance discovered that excellent febrifuge, the Jesuit's Bark. An Indian, in a delirious fever, having been left by his companions by the side of a river, as incurable, to quench his burning thirst, he naturally drank copious draughts of the water, which, having long imbibed the virtues of the bark, which abundantly floated on the stream, it quickly dispersed the fever of the Indian. He returned to his friends; and, having explained the nature of his remedy, the indisposed crowded about the margin of the holy stream, as they imagined it to be, till they perfectly exhausted all its virtues. The Sages of the tribe, however, found at length in what consisted the efficacy of the stream. The Americans discovered it, in the year 1640, to the lady of the vice-roy of Peru, who recovered by its use from a dangerous fever. In 1649, the reputation of this remedy was spread about Spain, Italy, and Rome, by the cardinal de Lugo and other jesuits. And thus, like the antimony, its name is significant of its origin.

The preceding articles have been selected as among the more curious and interesting parts of this volume. Much of the work appears to us in matter exceedingly trifling, and in style, often inelegant, sometimes ungrammatical. The stories of the excellent preacher who pronounced nothing but unconnected words; of the porridge-pot of the Cordeliers; of the bells of the church steeple advising about marriage, and many other, are puerile and insipid in the extreme.

On the whole, though we are willing to allow this compiler some praise on the score of industry, and to admit that his collection contains several curious and amusing articles, we cannot, in our judgment ascribe to the work any considerable share of literary merit. It would have been more valuable, had the author cited his authorities.

D. M.

LITERARY.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF BELLES-LETTRES, SCIENCES, AND ARTS, AT MARSEILLES.

April 18. The following questions were proposed by the academy.

For 1793. 1. *Does Provence furnish a great variety of earths proper for making porcelain, delft, and all kinds of pottery?*

2. *What plants are indigenous to the soil of Marseilles, and how far ought they to be preferred to exotic ones for medicinal purposes?*

3. *What mines of metals are to be found in Provence, and which are they that might be worked with advantage?*

For 1794. 4. *What are the most certain and economical methods of drying lakes and marshes in the department of the mouths of the Rhone?*

For 1795. 5. *What vegetable substances are capable of furnishing starch, such as is obtained from wheat, but with less expence?*

For 1796. 6. *What insects are produced in the neighbourhood of Marseilles?*

The prize for each is a gold medal of the value of 300l. [12l. 10s.] and the papers must be sent, post-free, to the perpetual secretary of the academy before the 15th of January in the respective years.

ART. II. ACADEMY OF SCIENCES AT PADUA.

The following is the question proposed for the present year.

Are there any causes that prevent us from extending as much as we please the span of an arch made of brick or stone, and what are those causes? What is the greatest extent that may be given it? And what experiments have been, or may be, made, to reduce this matter to a certainty? It is well known, that in constructing bridges of several arches over a river, the pile-work that forms a foundation for the piers is the most expensive part of them: it is of importance, therefore, to diminish the number of piers, and to extend the arches as much as may be without injuring the solidity of the work.

The prize is 30 seq. [13l. 10s.], and the memoirs on the subject must be sent to ab. Franzoja, or ab. Cesarotti, before the end of the year.

ART. III. ECONOMICAL SOCIETY AT PARIS.

Of the plan of this society, which was established about the month of March last, we know nothing, but that it is to meet every Monday evening. Its object is the practical improvement of all useful arts, particularly agriculture. The president is Mr. Heli, and the secretary Mr. Roland la Platiere.

ART. IV. Stockholm. *Kongl. Vetenskaps Academiens nya Handlingar.* New Transactions of the Royal Academy of Sciences. Vol. XII. For 1791. 8vo. 325 p. 10 plates.

The first part for this year contains: 1. Continuation of the essay on vorticellæ: by Mr. Modeer. 2. On the purification of saltpetre by means of charcoal-powder: by J. Gadolin. The experiments of
Vql. XIII. R Mr.

Mr. Lowitz of Petersburg, which show, that acid of tartar, brandy, and other substances, may be freed from the oiliness and other impurities adhering to them by means of charcoal, led prof. G. to apply it to the purification of saltpetre. He used charcoal of fir, free from ashes, in the proportion of an ounce and a quarter to a pound, and found it answer perfectly. A less proportion he thinks would do in the large way; and any other charcoal, if sufficiently burnt. 3. Meteorological observations made in 60° N. lat. during four years and half: by J. Tornsten. These contain only the state of the thermometer. 4. Tables of the weather in Westgothland from 1757 to 1790: by Cl. Bjerkander. 5. Remarks on the multifecion of arcs: by Fred. Mallet. 6. Continuation of experiments on molybdæna, and the reduction of its earth: by P. J. Hielm.

In part II. are: 1. The aquatic animals of the genus medusa: by Mr. Modeer. 2. Experiments for obtaining colours for dyeing from lichens: by Mr. Westring. In these Mr. W. has been very successful. 3—7. Observations of the eclipse of April 3, 1790, at various places. 8. Description of a stone of extraordinary size found in the bladder, and of a testis with two heads: by Mr. Hagstroem. 9. Description of a new butterfly, called *noctua pruni*: by Mr. Quensel. 10. A particular manner of conveying water under ground, invented by the celebrated Polheim: described by Mr. Algren. Instead of the common pipes Mr. P. substitutes conduits of stone cemented with mortar.

In part III. Continuation of the natural history of the genus medusa: by Mr. Modeer. 2. More accurate description of the *medusa pelagica*, *L. Stipite nullo, corpore orbiculari convexo, margine incurvato, sedecies emarginato, octo tentaculato, brachiis quatuor lancineatis, disci subius 4 tuberculato longioribus*: by Mr. Swartz. 3. Descriptions and plates of two fishes from the East Indies, *gobius patella*, and *silurus lineatus*: by Mr. Thunberg. 4. Description of a new method of distilling: by Mr. Gadolin. It appears, that the success of distilling spirits depends greatly on the coolness of the worm: if the water in the worm-tub be kept near the freezing point the spirit will gain both in quantity and in quality. The alterations proposed by Mr. G. tend to effect this purpose at the least possible expence. 5. Further experiments on molybdæna: by Mr. Hielm.

In part IV. 1. Farther continuation of the natural history of medusæ: by Mr. Modeer. 2. On the construction of the problem of refraction of light on a surface: by Fred. Mallet. 3. Description of eight new large Swedish butterflies: by C. Quensel. 4. Thermometrical observations on the heat of the earth for the year 1790: by Cl. Bjerkander. 5. Farther experiments on the use of lichens in dyeing: by Mr. Westring. Mr. W. obtained innumerable shades of beautiful and permanent yellow and brown. 6. On the treatment of staphyloma: by J. L. Odhelius. 7. Account of a stone extracted from the kidney: by Herm. Schützereranz. An abscess forming, the stone was extracted, and the patient cured. 8. Description of two fishes: by B. A. Euphrasen. The volume concludes with an account of presents to the academy, and medals struck in honour of Scheele.

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MIDWIFERY.

ART. V. Petersburg. *Abhandlung über die Entbindungskunst*, &c. A Treatise on Midwifery: by Jos. Baron Mohrenheim, Phys. to her Imp. Maj. &c. Fol. 216 p. 46 plates.

The empress having directed, that a treatise on the art of midwifery should be composed for the use of the new medico-chirurgical establishment, the execution of it was entrusted to baron M. by the president of the college of physicians. From the author's talents for observation, and extensive reading, it was to be presumed, that he would make sufficient use of modern writers, and endeavour to rectify by his own experience what they had left not sufficiently determined: both these, we observe with pleasure, he has done. Though midwifery in its strict sense was the baron's principal object, yet he has thought it necessary to consider the treatment of pregnant women, women in child-bed, and new-born infants, and diseases incident to the state of pregnancy. In the practical part of the work few probably will disagree with the author, but many of his theoretical positions are calculated to excite attention and opposition. Two or three of his observations we shall notice.—The carunculæ myrtiformes are not remains of the hymen, but glands, that secrete a viscid humour.—The orifice of the vagina is always torn, so as to occasion suppuration, in the first labour.—The uterus has no muscular fibres, and is not possessed of irritability, but elasticity only. (Yet bar. M. afterwards observes, that its elasticity acts in consequence of a stimulus, and that it exerts a contractile power much greater than its elasticity.)—The germ of the embryo, with its membranes and the umbilical cord, exists in the male semen: for the head, traces of the arms and feet, and part of the funis, may be perceived in a white speck of it, by the aid of the microscope. The internal membrane of the ovum originally accompanies these, but the external and middle ones are formed from the thick fluid of the semen.—On several occasions when bar. M. has found it necessary to rupture the membranes, if his finger were put into the child's mouth, whilst his arm so filled the vagina that the water could not come away, and consequently the child was still in it, he perceived the child sucked his finger.—From the sympathy of the nerves, and the common circulation, between the fœtus and the mother, the former is affected by every thing that makes a strong impression on the latter. Hence frequent indulgence of the passions during pregnancy induces a lascivious disposition in the child, and fills its body with acrimonious juices. The mother's imagination too is capable of imprinting marks on the child, of which several instances are given.—Whilst recommending opium against spasm, the baron observes, that the Turks are probably indebted for their courage, their resolution, and in some measure their bodily strength, to the frequent use of that drug.—In profuse hemorrhage, arising from atony of the uterus, bar. M. does not use cold applications, and the injection of cold water or vinegar, as these only occasion spasm, and a temporary stoppage of the hemorrhage, but pressure with a plate of lead (of 9 or 10 pounds weight, or more) on the abdomen, the introduction of a soft linen compress into the vagina, and the internal use of tincture of cinnamon. (Of the latter we have often experienced the good effects on similar occasions.)

The greater part of the plates are from Smellie, and copied with accuracy.

Jen. Allg. Lit. Zeit.

C H E M I S T R Y.

ART. VI. *Observations sur plusieurs Propriétés du Muriate d'Etain,*
&c. Observations on several Properties of the Muriat of Tin,
 R 2 extracted

extracted from a Memoir read at the Royal Academy of Sciences, in February last : by Mr. Pelletier. *Journal de Physique.*

If muriatic acid be boiled on tin, the metal becomes totally dissolved, and during the solution a peculiar fetid smell is disengaged. The result of this combination is known by the name of *solution of tin in marine acid*, or that of *muriat of tin*. A combination of tin with muriatic acid may be obtained also by distilling a mixture of amalgama of tin and corrosive muriated quicksilver. It is then called the *smoking liquor of Libavius*. Mr. Adet has read to the academy an interesting memoir on the smoking muriat of tin, and his observations have taught us, that it is a saline substance formed by the combination of tin with the muriatic acid oxygenated and deprived of water. He has instructed us, too, that the smoking muriat of tin mixed with water in the proportion of 7 to 22 produces a concrete saline substance. To these observations he has added one of considerable importance, namely, that the smoking muriat of tin when diluted with water will dissolve a fresh quantity of tin without disengaging hydrogen. Hence he infers, that the muriatic acid in it is in the oxygenated state. Solutions of tin are in constant use amongst dyers, under the name of *composition*; but every dyer has his own way of preparing them: some use common muriatic acid, others aqua regia prepared in various manners. From what has been said it appears, that they must be in different states according to the difference of the modes of preparing them. It is essential, however, to the art of dyeing to have a solution of tin constantly the same. This would prevent the dyer from being repeatedly aiming at a shade which he has once obtained, but cannot hit again, because some circumstance in the preparation of his composition is wanting. The process I propose would obviate this inconvenience. Having reduced the tin into plates, and cut it into very small pieces, I put it into a matras with four times its weight of concentrated muriatic acid, which I have prepared by means of Woulfe's apparatus. The matras being placed in sand, heat is to be applied by degrees, till, by boiling, the tin is totally dissolved. The solution I put into a bottle, into which I pass oxygenated muriatic gas, using the common apparatus for preparing it. The solution absorbs a large quantity; for I have observed, that 2400 grains of tin dissolved in common muriatic acid, absorbed more than two ounces of oxygenated muriatic gas. As long as the solution continues to absorb it the peculiar smell of the gas is not perceived. I go on with saturating it till the gas is in excess, when I place the solution in a sand heat, to disengage the free muriatic acid, which is speedily volatilised. Thus I obtain a clear solution, which I call *oxygenated muriat of tin*. I have made some trials of this in comparison with the common solution, and have found it produce more beautiful effects. If the evaporation of the solution of tin saturated with oxygenated muriatic gas be continued, it will crystallize perfectly, like the smoking muriat of tin diluted with water. If the evaporation be carried on still further, and the salt be afterwards submitted to distillation, it will sublime, and pass wholly into the receiver. This salt, then, differs not from that which Mr. Adet obtained by diluting the smoking liquor, as they both exhibit the same phenomena. The latter, however, is difficult and costly to prepare; the former, easy and not expensive.

From

From various experiments which Mr. P. has made, he observes, that the muriat of tin may be oxygenated by means of oxygenated muriatic gas, when it affords an excellent mordant for the dyer, invulnerable and not costly: that the attraction of the muriat of tin for oxygen is so strong as to take it from several acids, and metallic oxids: that the solution of gold does not yield the purple precipitate of Cassius with oxygenated muriat of tin, but with the common muriat of it: and that the muriat of tin absorbs oxygen directly, which affords chemists another mean of determining the quantity of oxygen contained in an aeriform fluid.

ART. VII. *Méthode nouvelle de raffiner le Camphre, &c.* New Method of refining Camphor: by Mr. Kasteleyn: translated from the Dutch, and extracted from the Author's Physical and Chemical Journal.

Instead of the common mode of mixing camphor with chalk and subliming it, Mr. K. dissolves it in rectified spirit, which will easily take up half its weight. The solution being filtered, the camphor is to be separated by the addition of water. The clear liquor being poured off, the camphor is to be washed with water, and dried on a filtre. It is then to be put into Florence flasks, stopped slightly with cotton, that the remaining humidity may evaporate; and the flasks, placed in sand, are to be exposed to a degree of heat just sufficient to melt the camphor. When this is effected they are to be removed. Mr. Van Mons observes, that glass vessels in the shape of truncated cones, having lids of earth or iron with a small hole in them, might be used instead of the flasks, and out of these the camphor might be taken without breaking them. The spirit may be repeatedly used for the same purpose, by rectifying it after each operation.

ART. VIII. *Extrait d'une Lettre, &c.* Extract of a Letter from Mr. Herman to Mr. Crell.

A learned German, who has resided several years in Asia, has had opportunities of examining the manufactories of borax, that have long been established in Persia. He assures me it is made in the following manner. The alkaline water of a spring, scarcely an inch in diameter where it issues out of the earth, is conducted into marble reservoirs; whence it is carried to copper boilers, adding, by guess, blood, urine, and clippings of leather, particularly of morocco. This mixture is left five, six, or seven weeks, in the coppers, where it putrefies. What then remains in the coppers is put into a similar vessel, and boiled with fresh water. The precipitate resulting from this operation is crude borax, or tincal, which the Persians call *bora*, the name of tincal being unknown to them. There is on the confines of Georgia a similar manufactory, the property of a Russian, who lets it for 300 rubles [60l.] a year. The water employed in these manufactories has in fact a greenish hue, but it certainly contains no copper: if that metal have been found in tincal by chemists, it probably came from the boilers. All these manufactories are going to decay, and the vent of their produce diminishes daily. Of the materials, however, they have enough to make more than they do at present.

ART. IX. *Mémoire de M. Gmelin, &c.* Memoir of Mr. Gmelin, Prof. at Gottingen, on the Alloy of Regulus of Cobalt and Lead, made by Fusion.

By means of a strong heat prof. G. fused equal parts of regulus of cobalt, of the specific gravity of 7.18, reduced to powder, and laminæ of lead, in a small Hessian crucible, well coated with charcoal powder, with which it was also filled. The mass was poured into a large iron spoon, and when cold appeared to be well mixed, though the file discovered some bits of pure lead. This alloy was very brittle, and harder than lead. Two parts of lead with one of cobalt formed a mass better mixed, less brittle, and capable of extension under the hammer, though it cracked. The mass made of four parts of lead to one of cobalt was brittle: but if eight parts of lead to one of cobalt were used, the alloy was malleable, though harder than lead. Its specific gravity in the last case was 9.78.

NATURAL KNOWLEDGE.

ART. X. *Lettre de M. de Luc, &c.* Letter from Mr. de Luc to Mr. de la Métherie, containing cosmological Considerations relative to the Origin of the Mineral Substances of our Globe.

Journal de Physique.

In this letter, as in some preceding ones, which we have not noticed, Mr. de L. answers certain objections to his theory by Mr. de la Métherie. He has also some remarks on the agency of light in the phenomena of nature, to which, as our readers will remember, he assigns a considerable part. These he takes from some experiments of Mr. T. Wedgwood on the light disengaged from bodies not incandescent. Mr. W. has discovered some remarkable facts relative to the disengagement of light from bodies by means of friction, and also by means of heat. Having heated a plate of iron to different degrees, but all of them below that in which it becomes luminous in the dark, Mr. W. cast upon it powder or fragments of various mineral substances, almost all of which emitted light, at different degrees of heat, and in different quantities, according to the substance. The phenomenon is generally renewable several times in the same substance, by throwing it again on the heated plate after it has cooled; but this property gradually diminishes, and at length ceases altogether. It takes place in all kinds of air, and in a vacuum; and the phosphorescence by friction of hard substances, takes place under water. It is remarkable, that in the phosphorescence of certain substances they always emit light of a determinate colour: this Mr. W. confirms by his experiments, in which, whether the light were disengaged by the application of heat or by friction, which he considers as acting in the same manner, the same coloured light was constantly produced from the same substances. Hence Mr. de L. infers, that light may exercise different chemical properties, according to the particles of it that enter into action.

NATURAL PHILOSOPHY.

ART. XI. *Lettre de M. Mauduyt, M.D. sur l'Électricité, &c.* Letter from Mr. Mauduyt, M.D. on Electricity.

Journal de Physique.

This letter was written in consequence of Mr. Chappe's observations [see our Rev. Vol. XII. p. 353]. It appears, that in 1785 Dr. M. read at the Society of Medicine an account of some experiments which he had made on the influence of electricity on the growth of

of animals and vegetables. He had applied it both positively and negatively to the eggs of fowls, and to the chickens after they were hatched; and to different vegetables. On the former it appeared to have no effect: of the latter it promoted the growth evidently at first, but they shot up weak, and died, or produced but little seed. That the experiments might be made with due care, Dr. M. had requested Mr. Hallé, a philosopher of great accuracy to superintend them. The facts, however, being contradictory to opinions then generally received, so many objections were made to Dr. M. that he withdrew his paper; though, as he justly observes, nothing can be said against experiments, but that they have not been properly conducted. Now, as Mr. Chappe's experiments tend to prove the same fact, he ventures to bring forward his to confirm them.

ART. XII. *Exposition des Principes, &c.* An Explanation of the Principles from which proceeds the Property of Points to receive and emit the electric Fluid at great distances. Causes that may concur to establish remarkable differences in the distance at which they explode. By Mr. Chappe.

The principal observation of Mr. C. is, that the electric fluid forms an atmosphere round the electrified body, in consequence of the repulsion of the electric particles and the resistance of the surrounding air. In order that the electric fluid may discharge itself on another body, it is requisite, that this resistance be overcome; and as the least resisting surface presents itself to a point, the electric fluid will escape from a point with most facility.

M E T E O R O L O G Y.

ART. XIII. *Limoges. Observations météorologiques & économiques, &c.* Meteorological and economical Observations, made in the course of the year 1791, in the Department of Upper Vienne: by Mr. Juge. 8vo. 32 p. 1792.

The frequent disappointments with which the husbandman meets, promising appearances being often succeeded by a failure of his crop, are only to be guarded against by a knowledge of what may be expected from what has already happened. With this view Mr. J. has published a series of meteorological observations, and has joined to them the state of the various products of the earth. Some general remarks of Mr. J. on the return of years of scarcity deserve attention. He has not been able to find, that they have stated periods; but they appear in general to have been occasioned by much wet. A continuance of these observations must unquestionably be valuable, and we could wish them adopted by many in different districts.

Feuille du Cultivateur.

NATURAL HISTORY.

ART. XIV. *Observations sur une Espèce de Pétrole, &c.* Observations on a Kind of Petroleum that contains sedative Salt: by Mr. Martinowich. *Journal de Physique.*

This petroleum is found in large quantities in several parts of Galicia, particularly near the Carpathian mountains. It is of a brown colour, which it does not lose by exposure to the air. Mr. M. having left four ounces of this petroleum in the open air for forty days,

observed at the bottom of the vessel a considerable quantity of very fine crystals, like needles, which very readily dissolved in water. Part of them being dissolved in spirit of wine, this when set on fire burnt with a green flame, whence Mr. M. supposes them to have been true sedative salt.

ART. XV. *Observations sur l'Opale, &c.* Observations on the Opal : by Mr. Beireir.

The opinion of Mr. B., professor of natural history at Helmstadt, that the opal is a volcanic product, is confirmed by several fragments of lava, which that gentleman has lately received from the Carpathian mountains. The largest of these has the appearance of a whitish gray lava, in which are enclosed several small portions of a vitreous substance, varying in colour from a transparent white to a dark brown, and near these are very fine opals. It is observable, that the finest opals are near those portions of the volcanic glass which are of the darkest colours. Pretty large spots of a rusty hue, interspersed through the lava, prove the presence of iron. Prof. B. supposes, that the opal is a volcanic glass, which has acquired by sudden cooling the numerous lamellæ that occasion its changeableness of colour ; and that it is produced from the bones of marine animals, the phosphoric acid of which has been vitrified in combination with calcareous earth.

ART. XVI. *Lettre du Com. de Dolomieu sur de l'Huile de Pétrole dans le Cristal de Roche, &c.* A Letter from Mr. de Dolomieu on Petroleum found in Rock Crystal, and on the elastic Fluids obtained from Quartz.

Mr. Fontana has informed Mr. de D., that on examining a well-formed rock crystal, an inch and half long and an inch thick, he perceived seven or eight small cavities within it, containing a yellowish fluid. These drops of fluid occupied the upper part of the cavities, to which they always reascended if the crystal were inverted. One of the cavities being opened, the fluid had the smell of petroleum, and burnt with a similar flame. Mr. F. has seen but two such crystals, and he believes they came from Modena, where petroleum abounds.

Mr. de D. has been making some experiments, in concert with Mr. Pelletier, which prove a fact he had long suspected, that quartz is not a simple substance. The elementary earth which bears that name is combined with several elastic fluids ; amongst others, with inflammable air. Deprived of these fluids, it possesses other properties, has new affinities, different points of saturation, is soluble in all the acids, &c. It is in this, which may be called its caustic-state, that it enters into the composition of gems, giving them a hardness, density, and capability of resisting fire and acids, which stones composed of the same earths differently modified do not possess. Thus, says Mr. D. I must repeat, what I have several times advanced, that the qualities of compound stones depends more on the affinities which the constituent substances have to each other, than on the number, kind, or quantity of the different earths that compose them : and it is owing to a neglect of circumstances considered as too trifling, that naturalists have not known to what to ascribe the difference between stones, which, on being analysed, furnish the same component earths, though they differ completely in their external appearances.

ART.

METALLURGY.

ART. XVII. *Experience qui fait connoître la Nécessité d'Employer le Cuivre pur dans l'Alliage, &c.* Experiment showing the Necessity of employing pure Copper in alloying Silver to be coined: by Mr. Sage.
Journal de Physique.

It appears, that silver alloyed with copper debased with a small portion of antimony will never become white, but always retains a grayish hue; whence it is necessary to assay the copper intended to be used as an alloy. For this purpose a portion should be dissolved in twelve parts of nitrous acid, in a heat of 32° of Reaumur. The solution is blue, grows clear on cooling, and lets fall a white powder. This being shaken up, the whole is to be poured into a capsule, and when it has settled the clear liquor is to be decanted off. Some water is to be poured on the white precipitate, and afterwards decanted, when the calx is to be dried in the capsule, in a sand heat. This calx being weighed, after deducting one-tenth, will give the proportion of regulus of antimony or tin contained in the copper. To ascertain which of the two it is, expose the calx on a coal to the blowpipe: if it be antimony, it will be reduced and volatilised; if tin, it will not be altered.

A solution of tartar and common salt is generally employed for whitening silver; but the tartar alone is sufficient, and the purer it is the better it effects the purpose.

ASTRONOMY.

ART. XVIII. Lilienthal and Helmstadt. *Selenotopographische Fragmente, &c.* Selenotopographical Fragments, serving to convey a more accurate Knowledge of the Surface of the Moon, the Changes it has undergone, and its Atmosphere: by J. Jer. Schröter. 4to. 696 p. 43 pl. price 2 louis-d'or. [2l.] 1791.

Of the much new and important matter contained in this book we cannot pretend to give our readers a complete idea. In the observations on Jupiter, which he published some years ago, Mr. S. found inducements to suppose, that the various operations of nature retained a certain degree of uniformity throughout the different bodies of the universe: and of this the moon affords similar and very striking examples. It is highly probable, that the moon has an atmosphere, as many things observable on its surface at one time were not to be perceived, or appeared different at others. This atmosphere, however, as is evident from other phenomena, must be much more clear and subtle than ours, and contain much fewer fluid particles. The moon itself, indeed, has a far smaller quantity of fluid than the earth, though formerly it has been erroneously supposed to have seas. If it had, the parts conjectured to have been so must have appeared far more even and uniform than they do on a close examination. What some have too hastily concluded from analogy to be streams of lava and burning volcanoes, are, for the most part at least, as Mr. S. is convinced from decisive observations, light reflected from the earth to the dark part of the moon. Every thing, however, evinces, that there have been great volcanic eruptions on the moon's surface; and the remarkable changes of colour in it, that cannot all be ascribed to variations in the atmosphere, are probably owing to vitrified matter, that reflects the light in several ways. The surprizing mountains in the moon, standing singly or forming chains, could not have existed without some great revolution, occasioned by a power acting from within outwardly.
When

When the shell raised by this power has burst, the most singular appearance observable in the moon has been produced. This is a vast cavern surrounded by a lofty mound, to which Mr. S. gives the name of wall-mountain (*wallgebirge*). Some of these are near a German mile deep, and several in circumference. On a careful examination of a few of them, it appeared, that the mound was exactly sufficient to fill up the cavity. These mountains are not the highest in the moon: there are some in altitude 25000 Parisian feet.

The telescopes used by Mr. S. were two of Herschel's, one four feet, the other seven: by means of them he was able to perceive objects of no more than 188 feet in diameter; and to attain the greatest certainty and accuracy in discriminating between constant and accidental appearances, many objects were examined by him in every possible light, through all the different phases of the moon. Valuable as this work is in itself, we cannot conclude without observing, that its worth is much enhanced by the excellent manner in which Mr. Tischbein has delineated various appearances of our satellite.

Jen. Allg. Lit. Zeit.

MECHANICS.

ART. XIX. Vienna. *Le Mécanisme de la Parole, &c.* The Mechanism of Speech, to which is added a Description of a speaking Machine: by Mr. von Kempelen, Aulic Counsellor to his Majesty, &c. 8vo. 464 p. with 27 copper-plates, and a head of the author. 1791.

This is a very curious work. [Its intended publication we announced in Vol. VI. p. 361.] After some preliminary disquisitions relative to language in general, Mr. von K. proceeds to relate at full length the various steps which led him to the invention of his machine. At first his sole design was to imitate some of the vowels, or a few sounds of the human voice; and the possibility of constructing a machine capable of uniting the consonants with the vowels, and pronouncing any word, occurred to him only by degrees, and after a long time. The machine which he has at length fabricated he does not consider as perfect, but rather in its infancy: though it is such, that in three or four weeks a person may acquire the art of making it utter with ease Latin, French, and Italian words. German it expresses with more difficulty. He conceives, that keys like those of a harpsichord might be very conveniently adapted to it, so as greatly to facilitate the performance on it, but its improvement he relinquishes to any one that may think fit to undertake it. For a description of the machine we must refer to the work itself, as it could not easily be made intelligible without the assistance of plates.

Mr. de Guignes Journ. des Sçavans.

ARTS AND MANUFACTURES.

ART. XX. Strasburg. *Traité contenant la Manière de changer notre Lumière artificielle, &c.* A Treatise on the Manner of changing our artificial Light of every Kind into a Light similar to that of the Day: by G. Fred. Purrot, Prof. of Math. at Carlsruhe: translated from the German by the Author. 8vo. 43 p. 1 pl. 1791.

It is evident, that in our artificial lights yellow predominates. The light of the sun would probably be similar, were it not for the interposition of the air, which has a blue colour. To make our light resemble

ble that of the sun, therefore, it is necessary to transmit it through a blue medium. For this purpose it should be inclosed in a cylinder of blue glass, having a slight tinge of red. The cylinder ought to appear of a pleasing pale blue when a piece of fine Dutch paper is introduced into it, without the red being perceptible. A light put into it ought to appear white like the full moon, the middle of the cylinder seeming almost as transparent as white glass inclining to red, and the sides having a lilac tinge, in which, however, the blue is seen to predominate.

Journal de Physique.

ART. XXI. Leipzig. *Neues und vollständiges Handbuch für Weinbändler, &c.* A new and complete Manual for Wine-Merchants, and all who have any thing to do with Wine, or full Accounts of all home and foreign Wines, how they are made, and in what Manner they may be most advantageously managed, &c. : by J. Chr. Schedel. 8vo. 324 p. 1790.

This is an useful present to those who have any concern with wine, spirits, &c. The different ways in which wines are adulterated, with the mode of discovering it when they are so, are mentioned ; and at the end are tables of the solid contents, in French cubic inches, of all German and foreign measures for wine, brandy, or vinegar.

Jen. Allg. Lit. Zeit.

POLITICAL ECONOMY.

ART. XXII. Paris. *Mémoire sur la Nécessité d'établir une Réforme dans les Prisons, &c.* Memoir on the Necessity of establishing a Reform in Prisons, and the Means of effecting it, with the Conclusion of a Report on the present State of the Prisons of Paris, read at the public Meeting of the Royal Society of Medicine, August 28, 1791 : by Mr. Doublet, M. D. late Sub-inspector-general of civil Hospitals and Houses of Correction, &c. 12mo. 92 p. 1791.

Dr. D. very judiciously points out the defects of the French prisons, which are still great, though they have been partly remedied in Paris through the care of Mr. Necker ; and shows, in an able manner, the proper means of removing them. His general observations on prisons, their different intentions, the manner in which they ought to be constructed, and their internal regulations, evince his knowledge of the subject on which he has undertaken to write.

Ab. Tessier. Journ. des Sçavans.

ART. XXIII. Aix. *Essai sur le Commerce des Bêtes-à-laine, &c.* Essay on Sheep, as an Article of Commerce : by Mr. Jos. Steph. Michel, Administrator of the Department of the Mouths of the Rhone : published by Order of the general Administration of the Department. 8vo. 63 p. 1792.

After some general observations on the great value of sheep in husbandry, Mr. M. proceeds to give a history of the regulations that have been made in England and Spain to favour the growth of wool, and concludes with instructions on the subject, calculated particularly for the farmers of his department.

Feuille du Cultivateur.

CLASSICAL LITERATURE.

ART. XXIV. Hall. *M. Ant. Mureti Variarum Lectionum Lib. XIX. cum Observationum Juris Lib. sing. Ed. nov. superioribus accuratior & auctior.* Vol. I. 8vo. 366 p. 1791.

Prof.

Prof. Wolf informs us in the preface, that this publication would not have taken place, if Ruhnken's edition of Muretus [see our Rev. Vol. XI. p. 117.] had appeared sooner. We think, however, that he has no reason to repent having exerted his industry on it, or the booksellers having incurred the expence of it; as the price of R.'s edition will prevent many, to whom the *Variae Lectiones* are principally to be recommended, from purchasing them. The professor has taken the oldest edition as his text, and has carefully pointed out the books and chapters of the ancient Greek and Latin writers, whom Muretus quotes only in general. This Gruter had already done in some instances, but he had neglected it in the greater part.

Jen. Allg. Lit. Zeit.

ART. XXV. *Luciani Libelli quidam ad Lectionum Usus selecti. Accedunt Annotationes, Vol. I. Græca continens.* 8vo. 288 p. 1791.

The pieces here selected by prof. Wolf are The Dream: Nigrinus: on the proper Mode of writing History: Icaromenippus: Motives for mistrusting evil Reports: Alexander, or the false Prophet: the last Days of Peregrinus: Life of Demonax: the Assembly of the Gods: on People who become Companions to the Wealthy for a Livelihood: the Passage, or the Tyrant: the Teacher of Rhetoric: and some miscellaneous Dialogues. To those who are acquainted with Lucian it will be evident, that prof. W. has displayed much taste and judgment in his selection; and of the remarks which are to appear, with various readings, and an index, in the second volume, we expect much, as they are by a man who is not accustomed to repeat what has been said of old, and the pieces afford opportunity for new observations. The text is from Reiz's edition.

Jen. Allg. Lit. Zeit.

ART. XXVI. *Leipfic. M. Tulli Ciceronis Tusculanarum Disputationum Libri Quinque. Ex Recensione Ejusd. Aug. Wolfij. Accedit Diverfitas Lectionis Ernestianæ.* 8vo. 304 p. 1792.

As the labours of Ernesti in his latter years favoured of his age, he left much to be done, and we know not a critic to whom it could have more happily fallen, than to prof. W. Of six hundred and fifteen passages in which he has varied from the reading of Ernesti scarcely half a dozen can be thought disputable; and the press is so correct, that, except in one place *taemn* for *tamen*, we cannot find a single erratum, nor even a comma misplaced.

Jen. Allg. Lit. Zeit.

ORIENTAL LITERATURE.

ART. XXVII. *Paris. Fables & Contes Indiens, &c. Indian Fables and Tales, newly translated, with a preliminary Discourse and Notes on the Religion, Literature, &c. of the Hindoos: by L. Langles.* small 12mo. 295 p. 1790.

This is a translation of the Heetopades [an English version of which we have reviewed in Vol. I. p. 530, and Vol. II. p. 274]; to which is prefixed an attempt to show, that all the rest of the world is indebted to the Hindoos for every article of its science and religion. Above a third of the volume is occupied by this subject.

Jen. Allg. Lit. Zeit.

ART.

ART. XXVIII. Madrid. *Relacion del ultimo Viage al Estrecho de Magellanas, &c.* Account of a late Voyage to the Strait of Magellan, in his Majesty's Frigate *Sancta Maria de la Cabeza*, in the years 1785-6: with a Supplement, containing an Abstract of all preceding Accounts, in manuscript or printed, of that Part of America, its Inhabitants, Climate, and Productions. 4to. with plates.

The design of this expedition, was to verify preceding observations made in the neighbourhood of the Strait of Magellan, and to make a chart of the coast, pointing out and rectifying the errors into which the several names given to the same place by different voyagers may lead. The frigate, commanded by don Antonio de Cordova, remained on the coast three months. According to the accounts here given the Patagonians are a stout race of people, but the tallest that was seen measured only seven feet one inch and a quarter. Amongst the manuscripts which the author employed in his supplement was the journal of Francisco Alvo, mate of one of Magellan's vessels. This journal mentions the discovery of two fertile inhabited islands in the south sea; one that of St. Paul, or as others call it St. Peter, in south lat. $16^{\circ} 15'$, the other that of Tabarones, in south lat. $11^{\circ} 15'$.

Gottingische Anzeigen.

ART. XXIX. *Cartas familiares del Ab. D. Juan Andres a su Hermano, &c.* Familiar Letters from Ab. D. J. Andres to his Brother Don Carlos A., containing an Account of Journeys to various Cities in Italy. 3 vols. 8vo. 1786-90.

These volumes are principally occupied by literary subjects, and deserve attention, both for the account they give of the present state of literature and literary establishments in Italy, and for the manner in which these were viewed by a native of Spain. One of ab. A's journeys was made in 1785, the other in 1788.

A German translation of these letters, by E. A. Schmid, is now publishing, under the title of *Don Juan Andres Reise durch verschiedene Städte Italiens, &c.*

Jen. Allg. Lit. Zeit.

ART. XXX. *Gottingen.* The third volume of Dr. Bartel's Letters on Calabria and Sicily [see our Rev. Vol. XI. p. 119.] is now published. Not satisfied with having traversed, and examined with uncommon attention, the country he describes, the Dr. has availed himself of a correspondence established with the principal literati of the country, and has thus been enabled to acquire information which few strangers could procure, and which few of the natives could give. This work then affords us not merely the remarks of an observant traveller, but those of the best instructed natives on the internal state of their country.

L'Esprit des Journaux.

ART. XXXI. Neuwied. *Voyage sur le Rhin, &c.* A Tour on the Rhine, from Mentz to Dusseldorf. 2 vols 8vo. 354 p. with pl. 1791.

This tour, made in the year 1789, is particularly interesting under the present circumstances, as it gives us an ample account of those places which serve as asylums to the French emigrants. It is said to be the work of Mr. de Beaunoir, who has already acquired some reputation by his literary performances, and certainly does him no discredit as an observer.

Journal Encyclopedique.

BIOGRAPHY.

- ART. XXXII. Winterthur. *Bekenntnisse merkwürdiger Männer von sich selbst, &c.* Confessions of remarkable Men, written by themselves: published by J. G. Müller, with some introductory Letters by Vice-president Herder. 8vo. Vol. I. 319 p. price 18g. [2s. 8d.] 1791.

Whilst this collection affords ample materials for the history of the human mind, it will no doubt prove highly entertaining. Of the present volume the first forty pages are occupied by Mr. H.'s letters, which serve as a preface; 191 contain a faithful and elegant translation of Petrarch's Confessions; and the remainder consists of extracts from Petrarch's letters and writings, with an account of his life, taken principally from the marquis de Sade. *Jen. Allg. Lit. Zeit.*

- ART. XXXIII. Frankfort and Leipzig. *Anecdotes zur Lebensgeschichte des Fürsten Gregorius Gregorjewitsch Orlow.* Anecdotes of the Life of Prince G. G. Orlow. 8vo. 220 p. 1791.

This is an entertaining book, and though not a masterly work, gives us some useful information with respect to the modern history of Russia, which wears a face of authenticity. *Jen. Allg. Lit. Zeit.*

BOTANY.

- ART. XXXIV. Paris. *Histoire des Champignons de la France, &c.* History of the Mushrooms of France, or an elementary Treatise, containing Descriptions and Figures of the Fungi that grow naturally in that Country, arranged in methodical Order: by Mr. Bulliard. Vol. I. fol. 368 p. with 8 plates, of which 5 are coloured, price sewed 15l. [12s. 6d.] and with 177 plates, of which it contains the descriptions, 186l. [7l. 15s.]

This is one of those original works which constitute epochs in the history of the sciences. The researches of Mr. B. are minute, curious, and extensive; and he omits nothing that can give us any information respecting the plants he describes. He divides fungi into four classes: the first consisting of those that contain their seeds within them; the second, of those that have seeds on every part of their surface; the third, of those that have their seeds on the superior part of the crown; the fourth, those with the seeds on the inferior part. The fidelity of the representations are well known, as Mr. B. began publishing his plates in 1780; and his mode of printing in colours ensures a similarity of hue to all the impressions.

Ab. Haüy. Journ. des Sçavans.

MISCELLANIES.

- ART. XXXV. Zurich. *Briefe über Mannheim, &c.* Letters on Mannheim: by Sophia la Roche. 8vo. 374 p. 1791.

These might with more propriety have been entitled Letters from Mannheim, as the well-known authoress does not aim so much at giving a description of the place, as at availing herself of the circumstances that occurred during a three months abode there, to convey instruction to her sex in a pleasing garb. *Jen. Allg. Lit. Zeit.*

ART.

ART. XXXVI. Winterthur. *Briefe litterarischen, moralischen, und religiösen Inhalts, die, gelesen zu werden, bitten, &c.* Letters, literary, moral, and religious, that beg a reading: by J. J. Stolz. Part I. 8vo. 232 p. 1789. Part II. 299 p. 1790.

These letters we hope will not beg in vain, as they are instructive and entertaining. The most interesting part of the religious class is that which gives an account of the principles of Lavater's system, which are but little known. In this respect the most important letter is that on Schiller's celebrated poem, the Gods of Greece, in which is lamented the expunction of the Grecian deities, to make room for one sole being, that possesses nothing human; and the idea of whom depresses and overpowers man. Mr. S. supposes, that by this being Schiller does not mean the god of the christians, or the god of deists, but the idea that reason forms of a perfect being by abstraction, having nothing in common with man, and being altogether uninteresting to the human heart. He confesses, that he also feels the want of a human god, and admits that in this respect the worship of the Greeks is preferable to adoring such a being. In Christ he finds such a deity as he wants, a man-god: a god whom he can worship, his mind being capable of comprehending, and his heart of loving him. This 'enlightened faith' he calls human christianity (*humanen christentum*). The author complains, that the advocates of this faith are treated by all with great severity and injustice. That they frequently are treated too harshly we are willing to own, but of this they are often themselves the occasion. Their writings are calculated solely for their own sectaries, and contain such enthusiastic sentiments as both reason and christianity appear to others incapable of exciting. [At this we are not in the least surprized. We believe, that all sectaries, who have carried their enthusiastic feelings in religious matters to an extravagant height, have been anthropomorphites, though they have not openly avowed it like a Lavater.] *Jen. Allg. Lit. Zeit.*

ART. XXXVII. Paris. *Le Guide des jeunes Gens de l'un & l'autre sexe, &c.* A Guide to young Persons of both Sexes, on their Entrance into the World, to form their Judgement, Heart, Taste, and Health: by Dr. Retz, one of the Physicians in ordinary to the King, &c. 2 vols. 18mo. 700 p.

Attentive to the wants both of the mind and body, Dr. R. has in this work combined medical information, moral instruction, and the principles of literature. The whole is arranged under different heads, placed in alphabetical order, and the connexion is preserved by means of references to corresponding articles. Modest enough to suppose himself inadequate to the task of teaching in a proper manner all the various subjects, that necessarily came before him, he has had recourse to the assistance of Plutarch, Cicero, Montaigne, Fenelon, Raynal, Mad. de Sillery, Mr. de St. Pierre, &c. &c. and has endeavoured to enliven the drineness of didactic precepts, by occasional anecdotes, characters, and dialogues. *L'Esprit des Journaux.*

ART. XXXVIII. *Oeuvres posthumes de M. de Rulhieres.* Posthumous Works of Mr. de Rulhieres. 12mo. 250 p.

It is impossible, that Mr. de R. could have written any of these pieces, except the Anecdotes of Mr. de Richelieu, and these are not correctly printed. *Mr. de la Harpe. Mercure François.*

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DICTIONARIES.

ART. XXXIX. Munich. *Versuch eines Baierschen und Oberpfälzischen Idiolikons, &c.* Sketch of a Vocabulary of the Idioms of Bavaria and the Upper Palatinate, with grammatical Remarks on those two Dialects, and a small Collection of Proverbs and popular Songs: by And. Zaupfer. 8vo. 104 p.

Nachlese zum Baierschen, &c. Appendix to the above. Section I. 8vo. 59 p.

The utility of publications of this kind, in the German language particularly, is evident; but we have to regret, that this is by no means so copious as it might have been. On a former occasion Mr. Z. found, that the liberty of the press was not admitted in Germany; but at present he enjoys the prerogative of lexicographers, whose works have never been deemed heretical, where the severest inquisition and tyranny over the mind have prevailed. *Jen. Allg. Lit. Zeit.*

ART. XL. Weissenfels and Leipzig. *Dizionario Italiano Tedesco, &c.* A Dictionary of the Italian and German Languages: by Christian Jos. Jagemann. Vol. I. containing the Italian before the German, compiled from the Dictionaries of the Academy della Crusca, and Ab. Franc. de Alberti di Villanuova, with the Addition of many important Terms of the Arts and Sciences, not to be found in any Dictionary before published. 8vo. 1168 p. price, with the other volume, 6r. [1l. 1s.] 1790.

This dictionary is upon the whole very copious and accurate, and abounds particularly in scientific words, of which in all the dictionaries we know there is a lamentable deficiency. Terms of natural history, indeed, are sometimes given without any proper explanation, as '*genipa*, a tree that grows in America'; and Mr. J.'s plan of giving only such words as are pure Italian, used by writers of celebrity, or in general use, certainly renders his work much less useful than it would have been if not thus limited. *Jen. Allg. Lit. Zeit.*